

THE IDENTITY OF THE CHURCH

**DEBATE
W. T. COOK — J. P. MILLER**

**APRIL, 1955
NASHVILLE, GEORGIA**

TLC



Elder W. T. Cook

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INTRODUCTION

Elder W. T. Cook is a native of the State of Alabama. He was ordained to the full work of the ministry in 1933. Since that time, he has served churches in Alabama, Georgia, and Florida and has held six public discussions and preached in fifteen different States. I became personally acquainted with Elder Cook in 1940, and have been very closely associated with him since 1949, and am in a position to state that he is an able defender of the doctrines of the Bible, which are dear to his heart and to the heart of all true Primitive Baptists. I have noted with special interest his able defense of the doctrine of "Total Depravity" as well as the other doctrines.

I had the honor and pleasure of being Elder Cook's Moderator during his public discussion with Mr. James P. Miller at Nashville, Georgia, October, 1954. Both speakers conducted themselves as true gentlemen, and all our people who attended this discussion were highly pleased with Elder Cook's defense of his position on the subject.

I had agreed to again serve as Elder Cook's Moderator during this discussion, which is herewith printed in book form, but due to a heart attack on February 7, 1955, I was unable to do so. Elder E. H. York of Jacksonville, Florida, served in my stead.

Elder N. P. Vandiver
Screven, Georgia



It was a pleasure to moderate for Elder W. T. Cook in this debate on "The Identity of the Church." Each speaker abided by the rules and conducted himself as a Christian should.

As you read this debate with an unbiased mind, you will be able to see many of the Scriptures teaching the true identity of the church.

TLC

In Christian love,
Elder E. H. York



INTRODUCTION

James P. Miller was born of Christian parents at Hazel, Kentucky, July 1, 1915. At the age of thirteen, he was baptized into Christ by R. L. Craig.

Upon finishing high school, Brother Miller received his college training at Murray State College and Union University. During the time he was in high school and college he participated in various speaking events and especially debating. While engaged in debating, he travelled over the greater portion of the United States. The debate team of which he was a member won the majority of the tournaments they entered. This experience proved to be useful training for the religious debates in which he was later engaged.

Brother Miller did his first located work with the Thayer Street congregation in Akron, Ohio. After three years with this congregation, he moved to Philadelphia, Pennsylvania, to labor with the church there for the next five years. While in Philadelphia, he married Robbie Nell Meyers of Lynn Grove, Kentucky, who at the present is on the faculty of Florida Christian College. One child, Rodney Myers Miller, has been born to this union. Other places at which he has done local work are: Evansville, Ind., Paducah, Ky., Orlando, Fla., and is at the present located with the Seminole Heights Church in Tampa, Florida.

In addition to his work he has conducted around 300 gospel meetings, edited the "Christian Leader" for several years, and published a book of radio sermons. As a result of his labors, between four and five thousand people have been baptized.

Brother Miller has engaged in twenty debates and is recognized as one of the most outstanding debaters of this generation. His ready sense of humor lessens the tension attendant with religious discussions. The simplicity with which he presents his material has contributed to his fame, both as a preacher and debater.

This debate is the second discussion he has had with Mr. Cook. The first being conducted October 4-7, 1954. The brethren who supported Brother Miller in these discussions were well pleased with both his spirit and conduct in the debate and his presentation of what we believe to be the truth.

As hundreds of other young preachers will agree, Brother James P. Miller is truly a friend to young preachers.

Evans McMullen



Evans McMullen
Moderator for Mr. Miller

WHY THE CHURCH OF CHRIST IS NOT A DENOMINATION

NEW TESTAMENT CHURCH

- I. NAME
 A. Church of Christ, Mt. 16:18
 B. Church of God, 1 Cor. 1:2
 C. The Church, Acts 20:28
 D. The Body, 1 Cor. 12:12

II. WORSHIP

- A. Sing, Col. 3:16
 B. Pray, Acts 2:42
 C. Daily, Acts 20:7
 D. Communion, 1 Cor. 10:16-17
 E. Sunday Supper, Acts 20:7-8, 1 Cor. 11:20-22

III. ORGANIZATION

- A. Each congregation independent
 B. Officers
 C. Elders, Acts 14:23
 D. Deacons, Acts 6:1-6
 E. Bishops, 1 Tim. 3:1-7

IV. TERMS OF ENTRANCE

- A. Repent, Acts 3:19
 B. Believe, Acts 16:31
 C. Baptism, Acts 2:41

Since this is but duplicate of the N.T. church—it can not possibly be a denomination.

CHURCH OF CHRIST AS IT EXISTS TODAY

- I. NAME
 A. Church of Christ

II. WORSHIP

- A. Sing
 B. Pray
 C. Teach
 D. Contribution
 E. Lord's Supper

III. ORGANIZATION

- A. Each congregation independent
 B. Officers
 C. Elders
 D. Deacons

IV. TERMS OF ENTRANCE

- A. Repent, B. Believe
 C. Baptism

Since this is but duplicate of the N.T. church—it can not possibly be a denomination.

GOD'S PLAN IN ROMANS

Servant of sin

Vs. 17

Dead to

righteousness

Vs. 20

Fruit of sin

Vs. 6

Old man

Vs. 6

OBEYED

THE

FORM

OF

DOCTRINE

Servant of

righteousness

Vs. 18

Dead to sin

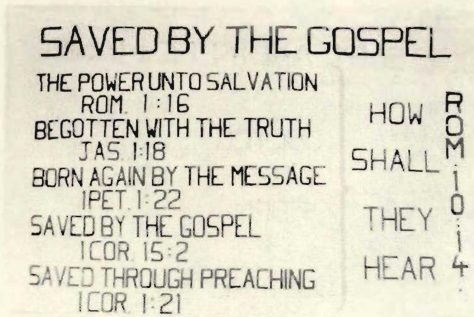
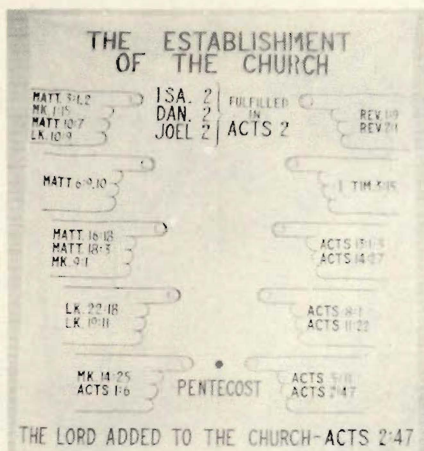
Vs. 11

Fruit unto holiness

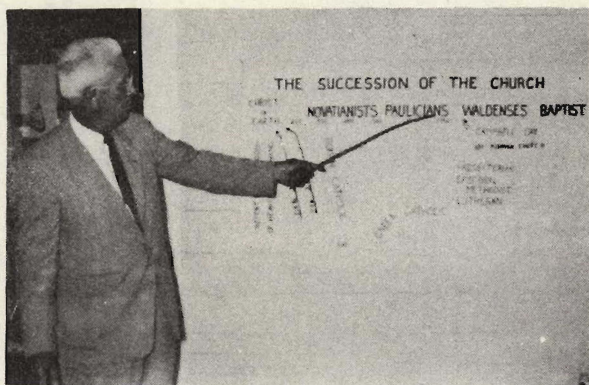
Vs. 22

Newness of life

Vs. 4



Charts used by Mr. Miller



Elder Cook referring to his chart



Part of the large audience which attended the debate.

"The Scriptures teach that the Church of Christ is the Church of the New Testament in origin, doctrine, and practice."

James P. Miller affirms. ***** W. T. Cook denies.

MR. MILLER'S FIRST AFFIRMATIVE SPEECH

In this discussion there are a great many things that I would be glad to say if I had time to say them. I am glad to be back in Nashville. I am glad to be engaged in a debate of this kind and glad to have the opportunity to search the Scriptures and to determine the truth of the living God.

I believe that it would be altogether fitting and proper for me to say, too, at this time that I am very happy to have Mr. Cook again for an opponent. I have nothing but the highest personal regard for him, although, of course, I deny the doctrine that he teaches with all the power that I have. We had a very fine discussion here last fall and for that we are thankful. We are happy again to discuss the great word of God. I am glad we can all understand what it teaches and be prepared to stand in judgment when we come to the end of the journey.

Let me emphasize one or two things. One is that we want no demonstrations from the audience. We have been called to do the debating and, of course, if you want to debate, you arrange for propositions of your own. You let Mr. Cook and me do the debating. When the service is over tonight, shake hands and go home and come back and we will begin the debate again tomorrow night. We say that because we have found by experience that this is the best rule.

Then, too, as I heard Brother McMullin read the propositions and rules, I think there ought to be another rule that they word those rules of logic in language that we can all understand. I have never heard as many big words in all my life.....adversary, sophistry, and all of that. We are glad

however, that we can read the rules, but we wish that they would word them in language that everyone can appreciate.

It is my job tonight to affirm in the very beginning of this debate that the scriptures teach that the Church of Christ is the New Testament Church in origin, doctrine, and practice. I am glad to do that because I believe this proposition with all my heart and I believe tonight as I stand before you that one day when I give account, I can truthfully say that I have upheld the truth in every way, when I say the Church of Christ is the New Testament Church in origin, doctrine, and practice. By the scriptures I mean, of course, the word of God. I mean the sixty-six books that comprise the Bible. I mean by the scriptures the Old and New Testaments and I judge that that is sufficiently clear to all concerned. By the word teach, I mean that they show; that they say in so many words; that they declare or that they make known the fact that the Church of Christ is the New Testament Church. By the term church of Christ, I simply mean the very same organization that the Apostle Paul referred to in Romans 16:16, when he said, "the churches of Christ salute you." That is the organization, the institution, the body of Jesus Christ that I am speaking of tonight. It will be my work to show that the church Jesus spoke of in the 16th chapter of Matthew when he said, "Upon this rock I will build my church" is the church of which I am a member. Now by the term "the New Testament Church," I mean the church the New Testament produces. When we come to that point, we come to the very first argument of the debate tonight.

I do not claim, nor do my brethren, that we are members of the original congregation established in Jerusalem. That is not what we mean. But we do mean that we are members of the church that the New Testament, when it is taught, understood, and applied in the lives of men, produces. That is the church we are talking about tonight. We are talking about the church that is the inevitable result of the study

and faithful application of the New Testament. When we say that, we mean that it is the New Testament Church. When we say in origin, we mean beginning; in doctrine, what it teaches; and in practice, what it does. I judge now tonight that that defines the proposition. If my opponent wants any further definition, I will be glad enough to give it to him as the debate goes along.

Now let us come back to our original declaration that the church is the New Testament Church. I believe that the word of God teaches that the saved are of the kingdom as taught in this book. Let me introduce now the very first argument by turning to Matthew 13 and reading, beginning with verse 18. You will remember in this connection that the Lord is explaining the parable of the sower; He said, "Hear ye therefore the parable of the sower. When anyone heareth the word of the kingdom." Now Jesus said that the seed of the parable of the sower is the word of the kingdom. I believe that when that word of the kingdom is planted today, the kingdom of Jesus Christ, or the Church of Jesus Christ comes up, and that the same seed that they planted in the New Testament, when planted tonight, will produce the same New Testament Church or kingdom that the seed did in the first century.

Just to get the debate off to a flying start I want to ask my opponent two questions. He's good at answering questions. Sometimes he will tell you what they are not instead of what they are. I am hoping that he, in this discussion, will meet the issue face to face and answer the questions.

I want to know first (and you ought to be able now to answer in the next speech because they're not hard): Do we have the seed of the kingdom now? That is my first question. Do we have the seed of the kingdom now? And my second question: When the seed are planted, what is the result? What comes up? I believe, Ladies and Gentlemen, and I believe it with all my heart, that when we plant

the word of the kingdom, the kingdom comes up, and I believe that the kingdom and the church are one and the same thing because they come from the same seed. Let us make that argument and make it as clear as we can. You will remember in the 16th chapter of Matthew, the Lord told Peter, after Peter said, "Thou art the Christ, the Son of the living God," these words, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock I will build my church." Now I am going to have more to say about that "will build" as the debate goes on, but everybody just put your finger on it right now. Jesus said in Matthew 16, "I will build." He did not have the church, but said, "I will build my church." And then he said unto Peter, "And I will give unto thee the keys of the kingdom of heaven." He went on to tell Peter, "Whatsoever thou shalt bind on earth shall be bound in heaven; whatsoever thou shalt loose in earth shall be loosed in heaven."

Now get the point; on the day of Pentecost Peter took the seeds of the parable of the sower and when he sowed the seed of the parable of the sower, the church came up, and the Lord added to the church daily such as should be saved. I know therefore that the church and the kingdom are the same things because they come from the same seed. Like produces like; kind produces kind. The biological law of this universe found in the book of Genesis is that the seed of the thing is in itself. Gen. 1:12. If there is any difference on earth tonight between the church and the kingdom, you would have to have one sack full of seed labeled church and another sack full labeled kingdom, but when you plant the word of the kingdom, the church comes up. Therefore I know the church and the kingdom are the same thing, because they come from the same seed.

Such would be like the old fellow who had a good onion crop. A man came up to him and wanted to know if he had

any onions, and the old fellow called them runions and he did not know what the man was talking about and he said, "No, I don't reckon I have." After the man left he turned to his wife and said, "You reckon he was talking about them runions we was growing down there?" It makes no difference what you call it, if it comes from the same seed, it is the same thing. You can call it onions; you can call it 'runions;' you can call it church; you can call it kingdom; you can call it either one you will, but if it comes from the same seed it is the same institution. Therefore my point tonight, (and I want my opponent to meet it head on because he loves to do just that, he says), is to tell us if we have the seed of the kingdom now, and if we plant now, what do we get when they mature. If we don't have the seed of the kingdom now, what kind of seed do we have? Are we without seed, or do we have seed? If we plant the seed of the kingdom and the church comes up, then the kingdom is the church, because Peter planted the seed of the kingdom on the day of Pentecost and the Lord added to the church. That is argument number one.

But let us go ahead. I believe with all my heart that the church of our Lord and Savior Jesus Christ began on the day of Pentecost. When my worthy opponent comes in his affirmation, he will affirm, or I suppose he will at least, that the church was established at another time. I have a chart on the wall. I am satisfied with the first debate and I was perfectly satisfied to leave it there, but he was not, and you remember last time he did not love the charts too well, and I hope his affection for the charts has increased with this cold winter that we have had. I am hoping that he has mellowed on the chart question, but we will just suppose he has, and go on a little further. I want to establish the church of the Lord Jesus Christ. Somebody said, "What difference does it make when it began?" It makes all the difference in the world, because if my opponent teaches that it began one time and I teach it began another, if we can

determine when it began, we can determine which is right. We will have a place to stop. He will run it back to Christ, try to, and then when he gets to Jesus, he will not tie it to him; he'll run around him and tie it to John the Baptist and come around and make a loop knot and try to reach back to Jesus. Notice to see if he does not.

Let us see when the church of our Lord and Savior began. Let us take first, three Old Testament scriptures, and to make it easy, I have taken them all from the second chapter of different prophets, and when you consider them together, you cannot miss the point. They are all the second chapter! Second chapter! You find in Isaiah 2:3 that the word of the Lord should go forth from Jerusalem. I want these little boys who are going to be preachers down there on the front row—that's what you're going to be, isn't it, boys?—I want you to remember that the word of the Lord had to go forth from Jerusalem. Isaiah 2:3 says so, and if there was not another scripture in the Bible that tells you where the church of the Lord and Savior began, you have it there. If it started in the wilderness, if it started in the mountain, if it started in Eden, if it started on Sinai, if it started in Boston, Mass., or Valdosta, Georgia, it is in the wrong place, because Isaiah 2:3 says that the word of the Lord will go forth from Jerusalem. Notice again. Daniel 2:44 said in the days of those kings shall the God of heaven set up a kingdom that will never be destroyed and it will not be left to another people. Then in Joel 2, we find that Joel said "It will come to pass in the last days that I will pour out my spirit upon all flesh." Now look at it, ladies and gentlemen, everyone of our neighbors, and we are glad to have you, everyone with an open mind and an open Bible, just think a minute. Isaiah 2 tells you where—Jerusalem. Daniel 2 tells you when—in the days of the Roman kings. Joel 2 tells you how—when God pours out his spirit upon all flesh. And Isaiah 2, Daniel 2, and Joel 2 are all fulfilled in Acts 2. In the days of the Roman kings, in the city of Jerusalem, when God poured out his Spirit upon all

flesh. Think now with me. In Acts 2, Luke said "And when the day of Pentecost was fully come they were all of one accord in one place." Where were they? In Jerusalem. That is the right place. That fulfills Isaiah 2:3. When were they in Jerusalem? In the days of the Roman kings. You will remember that my Lord was born in Bethlehem because the Roman king had given a decree that the entire world was to be taxed. You will remember that after they had accused the apostles of being full of new wine, the Apostle Peter stood and said, "They are not drunken with new wine as you suppose, seeing it is but the third hour of the day, but this is that that was spoken by the prophet Joel, that it shall come to pass in the last days saith God that I will pour out of my Spirit upon all flesh." That's how the church was to have its beginning. Isaiah 2 tells you where—Jerusalem. Fulfilled. Daniel 2 tells you when—Roman kings. Fulfilled. Joel 2 tells you how and Peter said that was fulfilled. Brother McGarvey said Peter was inspired when he said it, Joel was inspired when he prophesied it, and Luke was inspired when he recorded it, and that is all anybody could understand it to teach.

Notice again. I am going to start back here and take up every scripture in the New Testament that teaches on the church and the kingdom. I am going to make it inclusive. I am going to start at the beginning of the New Testament. Every time the word church or kingdom is found, we will see whether it is already here or whether it is in the future. Look at Matthew 3:1, 2. John the Baptist came preaching all along the stretches of the Jordan River, saying, "Repent ye, for the kingdom of heaven is at hand." At hand, don't have it now, but it is at hand. I stood last night in Birmingham, Alabama, five or six hundred miles from this present place and I said, "The time of my debate with my worthy opponent is at hand." I was not already in the debate, but it is at hand, close, near, "it draws nigh to you." John the Baptist did not establish the church of the Lord Jesus Christ

He said it is at hand.

Let us notice again in Matt. 1:15, Matt. 10:7, Luke 10:9, you have exactly the same proposition. They were preaching, not only John, but the Lord Himself, that the kingdom of heaven was at hand. They did not have it, but "it is at hand, it is drawing near, it is coming nigh, it is drawing nigh."

Of course you will remember that in these scriptures the great writers tell us that they did not have the kingdom of the Lord Jesus Christ, but that it was yet in the future. Jesus taught his disciples to pray after this manner. Pray ye, "Our Father which is in heaven, hallowed be thy name. Thy kingdom come." They did not already have it. John the Baptist did not start it. It had not begun. I know not where my opponent will locate it. He can locate it anywhere he wants. This is a free country, a free world and he is a free agent, whether or not he knows it. He can locate it anywhere he wishes, but I just want you to know that it is not located in Matt. 6:10, because Jesus said, "Thy kingdom come." In Matthew, 16th chapter and verse 18—he'll come to grips now with this scripture because he is familiar with it—Jesus said, after Peter had said "Thou art the Christ the Son of the living God," Christ said, "Blessed art thou, Simon Barjona, for flesh and blood has not revealed it unto thee but my Father which is in heaven. I say unto thee that thou art Peter, and upon this rock I will build my church." We do not find it in Matt. 16, because Jesus said he was going to build it. It will not be of any use to say it's already been established at the time Matt. 16 was written because Jesus said, "I will build it." I said last night in Birmingham, "I will debate Mr. Cook." That did not mean I had already debated him, did it? I meant I was going to do it in the future.

Notice again. You have exactly the same idea in Matt. 18 and 3. In Mark 9:1, Jesus said, "There be some of them that stand here that shall not taste of death till they have

seen the kingdom of God come with power." They did not have it in Mark 9, because Jesus said some of you that stand here will not taste of death until you see it come. That means that it had to come in the lifetime of some of those standing there. But it was not there yet. Exactly so then with these other scriptures. In Acts 1:6 they came to my Lord and they said, "Wilt thou at this time restore the kingdom to Israel?"

Now ladies and gentlemen, let me call your attention to the way these hands are pointing. Do you see they are pointing in this direction because everyone of these scriptures puts the church in the future? That is why those hands are pointing that way, because the church is yet in the future. Now look at the other side. In Rev. 1:9, John said he was "in the kingdom and the patience on the Lord's day." Already in it. Something has happened between Acts 1:6 and Rev. 1:9, because here in Acts 1:6 the disciples said "When will you restore the kingdom?" We do not have it yet and John said in Rev. 1:9, he is already in it so something has happened. I believe every boy and girl in this audience tonight can see that. They were not in it in Acts 1, but John was in it in Rev. 1.

In I Tim. 3:15 the Apostle Paul wrote to Timothy like this: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." He also told him what kind of elders to put in and what kind of deacons to put in. Again, his message to Timothy, "I want to show you how to behave yourself in the house of God which is the church of the living God, the pillar and ground of the truth." They had the church when I Tim. 3:15 was written. It was already the pillar and ground of the truth. Exactly so in Acts 13, 1 through 3, Acts 14:2-7. The church is spoken of as being in existence. In Acts 8:1, there was a great persecution against the church at Jerusalem, and they were scattered abroad and

went everywhere preaching the word. In Acts 5 and verse 11, they were fearful in the original church. In Acts 2 and verse 47, the Bible said the Lord added to the church daily such as should be saved. You will remember on that day that they cried out and said, "Men and brethren, what shall we do?" Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." My worthy opponent says that makes no difference. You do not have to 'do' anything. It's all been done for you. Peter wasn't that kind of preacher. When they cried out, "Men and brethren, what shall we do?" Peter said, "Repent and be baptized for the remission of sins." Verse 41 says "they that gladly received his word were baptized." Then verse 47 said the Lord added to the church daily such as should be saved. All right, look here. I believe that every boy and girl here can see on this side the hands point forward. On this side the hands point backward. You start at Matthew 1 and every scripture down to Acts 1 and verse 6 talks about the church or kingdom as being in the future. Then you go to the very end of the New Testament; start at Revelation 1 and verse 9 and consider the scriptures until you reach Acts 2 and verse 47 and everyone of them talks about it as an already established institution, not in the future, but here now. Therefore, I come to the conclusion that where these hands meet, the Church of Jesus Christ, the Son of God, had its beginning among men. On the day of Pentecost in the city of Jerusalem when God poured out of his Spirit the church was started. The hands came together between Acts 1:6 and Acts 2:47. The right time, the right place, the right manner, all in the city of Jerusalem. On that first Pentecost after the resurrection of Jesus Christ from the dead, the church of the Lord and Savior had its beginning among men.

Let me go on to argument number three. Now, Mr. Cook, when your time comes, you walk right up to this chart and take this pointer. I am in the affirmative tonight and you just tell us why these scriptures are wrong. Tell me why

these scriptures are wrong. Tell me why I have the wrong application of them. That is your job and you should be willing to do it. If anybody I ever saw will do it, you will; I will admit that. Do not come and play like this is not even here; you just walk up to this chart and take this switch and instead of whipping me, just whip the application I have made on this chart. Will you do it? Everybody here—and there are four hundred here tonight; they kept coming in and we have a good crowd—everyone of them is waiting to see if you will do it. If this is wrong, I want to know why. (Turns to audience) When he comes, we want him to be willing to answer.

The Church of Jesus Christ, the Church of the New Testament, the church established by the word of the Lord, is the one to which the Lord adds. Let us see whom the Lord adds. The Bible says the Lord adds the ones that should be saved. Whom does the Lord add? The ones that should be saved. Who is in the Church? The ones that should be saved. How do you know? The Lord added them. Is there anybody out of the church that should be saved? If there is, the Lord is not doing His work, is He? The Lord added to the church the ones that should be saved. Now, if there is anybody that should be saved, that is not in the church, the Lord missed the job. The Bible said He added to the Church the ones that should be saved. I want to know if there is any who should be saved that is not in the church. And if there are, why did the Lord not add them? The Bible said the Lord added the ones that should be saved, and if there are some that should be saved that are not in the church, why did the Lord not add them? That is what the Bible said he did.

Notice now. The book of Ephesians is an essay on the church of our Lord and Savior Jesus Christ. In Eph. 2:16, Paul said, "that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." What is the body? Listen to Eph. 1, verses 22 and 23, "And

hath put all things under his feet, and gave him to be the head over all things to the church which is his body." Where are men reconciled? Reconciled in the body. Let me read the verse again now. Verse 16 of Eph. 2, (you need to write this down; you cannot remember all this), "And that he might reconcile both unto God in one body." In one body—where does reconciliation take place? It takes place in the body. What is the body? The body is the church. Where are men reconciled? Reconciled in the church. Col. 1:18, "And he is the head of the body, the church, who is from the beginning." Notice again in Eph. 5, verse 23, the Apostle Paul said, "For as the husband is head of the wife, so Christ is the head of the Church and He is the Savior of the body." Whom does He save? Saves the ones in the body. What is the body? The body is the church. Therefore he saves the ones in the church.

Now I want to know about the fellow that's elected and hasn't found out he has run. Is he in the church? Are all the saved in the church? You tell us about that now. Paul said he is the Savior of the body. Paul said the body is the church. He saves the ones in the body. What about the fellow who is not in the church? What about him? In Acts 20:28, the Apostle Paul tells you that the Lord gave his blood for the church. Listen to Acts 20:28, "Take heed therefore unto yourselves, and unto all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." What did he give for the church? Gave his own blood. Now I want to know if he gave his blood for the church and if there are some outside of the church, how did they come under the blood? I realize Peter said that "we are not redeemed with corruptible things such as silver and gold from our vain conversations received by tradition from our fathers, but by the precious blood of Jesus." I Pet. 1:18. That is the very point I am making. When a man is redeemed by the blood of Christ, the Lord adds him

to the church. When the Lord adds him to the church, he is redeemed by the blood of Christ and the church is bought by the blood of Christ because it is exactly the same thing. Everybody that is baptized into the one body is baptized into Christ. It is exactly the same thing. In I Cor. 12, verse 13, the Apostle Paul said, "For by one Spirit are we all baptized into one body." What is the body? The body is the church. "For by one spirit are we all baptized into one body." All right, listen to Gal. 3:26, 27. I am going to read verse 26 too, so you won't say I left it out. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." All right now, I Cor. 12:13 said we are baptized into the body. Gal. 3:27 says we are baptized in the Christ. All right, these are parallel verses, and here is the reason I know they are. Now listen to the rest of the 13th verse of I Cor. 12, "whether we be Jews or Gentiles, whether we be bond or free." Now listen to the rest of Gal. 3, "For as many of you as have been baptized into Christ have put on Christ, for there is neither Jew nor Greek; there is neither bond or free; there is neither male nor female." All right now, in I Cor. 12:13 when by one Spirit they are baptized into one body, there is neither Jew nor Gentile. All right, in Gal. 3:27, when they are baptized into Christ, there is neither Jew nor Greek. Paul just changed the word Greek to the word Gentile. That is the only difference. Mr. Cook is going to come along and say, 'Oh, but that is Holy Spirit baptism.' I know what he will say.

Well now, I want to go a little further then, and take care of that right now. Let us look at Romans 6. I listened to his tapes and I guess he listened to mine. What is "sauce for the goose is mince meat for the gander." I listened to the tape this week to hear what we said last fall. Now listen to Romans 6, beginning with verse 3, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we

are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Now when he comes and tries to tell us that I Cor. 12:13, Gal. 3:27, Romans 6 are Holy Spirit Baptism, I want him to tell me where in Holy Spirit baptism you go down into it, where you are buried and where you come up out of it. If you come up out of the Holy Spirit, and that’s the element, do you leave it when you come up? He would not tell me the other time; maybe he will be good enough to tell me this time.

My time keeper tells me that my time is up. We have the church established, the Church of the Lord Jesus Christ, the church that the New Testament produces.

Now listen to Mr. Cook carefully and attentively.

COOK'S FIRST NEGATIVE SPEECH:

Ladies and gentlemen, I am before you in the negative of the proposition to which you have listened. Now before I say anything in regard to what Mr. Miller said, I want this to rest in the mind of each of you, that I am not here in the negative of the Scriptures; I am not here in the negative of the Church of Christ of the New Testament. I am here in the negative of the church which Mr. Miller and his crowd belong to, claiming that it is the Church of Christ of the New Testament. I am somewhat surprised at this discussion materializing at this time. The reason so is because of the results of the last discussion, which we held in October past. Yet, I asked Mr. Miller in that last discussion, did he believe that all he and his brethren baptized would be saved in heaven and he said he did not know. That was a let-down to you people if you believe what the proposition states, and I am surprised that you folks around Hahira and the different places here of endorsing him again.

I also asked Mr. Miller if he had ever met a Primitive Baptist before, and he said NO, when he had just repeated he had been meeting our people for upwards of fifteen years. That was a let-down because he had taken backwater on the statement he had just made.

Then Mr. Miller made a statement like this in his speech, that we come in contact with the blood of Christ in baptism. I challenge Mr. Miller to give book, chapter, and verse of that quotation or that statement, and he was as silent as the grave. And that's why I am surprised at you people endorsing him again to put him before you as your representative to identify the church of which you are a member.

Another thing, he claims together with the rest of you that we speak where the Bible speaks; we are silent where the Bible is silent. I am going to see during this discussion; he has said some things in his speech that I will guarantee you that he can't prove by the Bible. We're going to weigh this speech that he has made, and this one that I make, and

those that will be made after this one is over, with the Bible, and if the Bible supports an assertion or statement, all right. If the Bible will not support it, then it should be discarded and not acknowledged at all.

I believe this proposition as it is worded. I believe the Church of Christ is the Church of the New Testament. I believe it is the church in origin, doctrine, and practice. I do not believe that the church of which Mr. Miller is a member is the church of the New Testament, and there is where the discussion will be centered.

He made some remarks in this first speech and he just played along easy. He did not give the best he has. He gave some of the best, but he is holding back some of it.

The first scripture he quoted to you is Romans 16:16, and I am going to ask Mr. Miller and ask you, Do you believe Romans 16:16? All right, I have never seen one of you yet salute someone that is not a member of your church. "Greet one another with an holy kiss." I have never seen you do that.....that's Romans 16:16. You quote part of that verse and try to play upon the mind of the people thinking that will identify you as the Church of Christ in the New Testament. Now in order that you identify yourself according to that text, you absolutely cannot take a portion of the text and identify yourself. I saw in the last chapter of Corinthians, "the churches of Asia salute you." Now I am going to ask you this: Is Asia the author and the finisher of those churches? He said they were not claiming to be members of Jerusalem. I am going to tell Mr. Miller that he is not a member of the church that is spoken of in Acts 2:47. When he defined his proposition, he said the Church of Christ is the Church of the New Testament. That is right, and then he said the origin of the church is the beginning of it, and finally he introduced when it began, and we'll get to that in a little while.

Then he mentioned the seed of the kingdom. I want to ask Mr. Miller where that scripture is. The word is the seed

or the seed is the word of God, Luke 8:11, but where is the seed of the kingdom? He made a little argument upon the parable again and if you people read that parable, the seed fell on stony ground, the seed fell by the wayside and some of the seed fell on good ground. And in our last discussion, I asked Mr. Miller what part did the seed play in preparing the ground, and I'm asking him now. The scriptures teach that the ground was good before the seed was sown.

Matt. 16:18, "I will build my church," and that is all he quoted of that. Now I want you to notice it. The Lord is speaking there unto his disciples and he said unto them, "Upon this Rock I will build my church." And I'll challenge you right now to find an expression in Acts, 1st chapter or Acts, 2nd chapter one verse that even intimates the building or setting up of the church. My Lord said, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." Has the church existed from the day that my Lord was speaking there until this day? "The gates of hell shall not prevail against it."

Then he quoted the statement that was given by Daniel 2:44, which corresponds with the text I have just quoted to you. In the day or in the time of these kings the Lord shall set up a kingdom. He wants to intimate and he wants to teach that the apostles set it up. And I am challenging him now to show and to prove to you and me where the apostles ever set up the kingdom or had any part of organizing the kingdom. Inspiration tells us that the Lord of heaven will set up the kingdom and this kingdom shall stand forever, and it shall not be left to another people. According to the inspiration of God, and Mr. Miller, get this, inspiration teaches you and me that there is a specific people that the church was given to and they belong to that church. The church belongs to them and it doesn't belong to anyone else. If so, explain what Daniel meant when he said, "It shall not be left to another people." Isaiah said the same thing or reference to the same. "In the last day the mountain of

the Lord's house shall be established in the top of the mountain above the hills." Isaiah by faith was looking down to the coming of the kingdom when it would be established by the Lord of glory, and he spoke of it in no uncertain terms; that it is a positive statement that the church was organized or established by the Lord of glory.

But did you know he spoke of these verses in these scriptures here that it is in the future course. Daniel and Isaiah were speaking of the future. And I am going to give him one that is in the present tense. You read, my brother, from Luke 16:16, "The law and the prophets were until John, then the kingdom of heaven is preached and every man presses into it." I want you to tell me how they can press into something that did not exist, and I want you to explain how every man presses into the kingdom, when there was no such thing at that time. I know Jesus Christ is the origin, or the church had its origin in Christ.

In Acts 2:47, "The Lord added to the church daily such as should be saved." I thought you and your brethren added to your church by faith, repentance, and baptism. I want to ask you how many you have added to the church. "The Lord adds to the church daily such as should be saved, and he is still doing that very thing.

Then he goes to Acts 20:28. He certainly doesn't need this to prove his church in the affirmative tonight. "Take heed unto thyself and over the flock over the which the Holy Ghost hath made you overseers. Feed the Church of God which He has purchased with his own blood." I will challenge you, my brother, and my friends, if you look into that text and as you look at it from the teachings of God's eternal truths, that there is a church purchased by the blood of Christ, and therefore it had to exist in the mind and the purpose of God before he could purchase it, my brother. The blood of the Lord Jesus Christ paid the redemption price. Therefore, it stands purchased by Him and you do not receive the purchase price of the kingdom of God by

baptism. Then he said in Gal. 3:26, "For ye are all the children of God by faith in Christ Jesus." Well, that's the truth.

Now then, I am going to ask you how it is that they possessed the faith? I asked him time and time again in the other discussion in what condition did the sinner meet with in order that he might have faith, and the Apostle emphatically tells us that we are the children of God by faith.

Then he speaks about baptism. "For as many of you as have been baptized into Christ, have put on Christ, whether Jew or Gentile, bond or free; we are all one in Christ." How? By the spirit of baptism, my brother, not water. You can't find where water baptism puts us in Christ.

I want to give him the origin of his church. We are going into this and I want you to get it because I am interested in your knowing. I stated to him that the Church of the New Testament is not the church of which he is a member, and it is my duty to prove it. He stated that it had its beginning in Acts 1:6 to Acts 2:47, and I'll say to you again, I want you to give me one verse of scripture in those verses that intimates the setting up or the building or constituting the church. That church was already there on the day of Pentecost, and did you know as you look into it, my brother, you will find that these people with which the Apostle Peter was identified were identified as being the one hundred and twenty abiding at Jerusalem.

I am going to find the beginning of your church. I am going to read to you from page 57 of J. B. Kirkland's History of the Church of God. This is not my work, and I want you to get this. "There are about thirty-five large associations of old Baptist churches formed in the United States before the close of the 18th century. The Baptists in the United States prospered rapidly and gained in number from the beginning of the 18th century until the early part of the 19th century. In A. D. 1827, there was a small division and some parts of the faction sprang off which was provoked

by the teaching and inference of Dr. Alexander Campbell, who was a man of extensive learning and a great power and thought. He was originally an Associated Reform Presbyterian. He first joined the Red Stone Baptist Association in Western Pennsylvania. Later he joined the Mahonin Association. He began preaching baptism in order to the remission of all sin, and to make the eternal salvation of sinners depend upon the condition being performed by them, which was flatly opposed to the finest principles of Baptist doctrine. He tried to reform the Baptist Church upon these principles, but when the churches understood his intention they declared non-fellowship with him and all of those who advocated his reformative move. This division gave rise to the denomination now called the Christian Church, or Campbellite Church. I am going to ask you and I want you to be plain with me: How long have you people been identified as the Church of Christ? Don't forget to tell me that.

All right, as Mr. Campbell began teaching after he was a member of the Primitive Baptists for a period of a few years, baptized by Elder Luce into the Primitive Baptist faith and fellowship, he preached the doctrine of grace for a period of time. All right, as he became somewhat dissatisfied with the doctrine in which they held to, he quits this church and he goes and joins the Mahonin Association. There those people withdrew fellowship from him, and I will give you this. Not only Mr. Miller, but any of you, if you can go back behind 1827 and find the people teaching the doctrine you're teaching tonight, you ought to tie on to them. The first time that the doctrine of baptism was taught by men for the remission of past sins was in the Catholic Church in about 600. That is when it was first practised, but it was taught before then by the Catholics. If you prove that you are the Church of the New Testament, you are going to have to stay with this text: "The gates of hell shall not prevail against it," Matt. 16:18, if you stay

within the lids of the Bible. "The gates of hell shall not prevail against it," and if you stay with that thing, you are going to say that the church has existed from that day till this. All right then, as the church has existed from that day to this and you cannot find to save your life, a people, my brother, who taught that baptism was essential to past sin prior to the time of 1827, except Catholic, and you do not claim fellowship with them.

There's the beginning of the church. There is a book on the table that gives you the identical principle upon which you are organized. You do not believe any creed of man whatever. All right then, as you do not believe in it because you might be identified with some other, but I am giving you the origin of your church. That is when she began, and she has existed from that day to this, and she sprang up in the different parts of the country, but she is too young, my brother, to be identified as the Church of Christ of the New Testament. She does not teach the doctrine of the Church of Christ. She does not believe the doctrine of the Church of Christ, and I'll prove it to you by reading to you from Acts 2:41. All right now, watch it, "And they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And I know that you'll go to Acts 20:7 to prove that you have a right, too, to engage in the Lord's supper every Sabbath morning or every Lord's day, and I'll say it before he does. I'll challenge him that he absolutely cannot prove by reading the Bible that the church was authorized or even commanded to break bread on every Lord's day, yet you say, 'we speak where the Bible speaks; we are silent where the Bible is silent.' I'll see what he says about it when he gets over there. I'll give it to him before he gets to it and let him be thinking about it. ^{TLC} They teach you people that you have to break bread on every Lord's day, every Sabbath

morning. Or you engage in it anyway, and you go that far with it and then leave off the other part. Leave off the feet washing. I'll give you something to laugh at, sir. That's the trouble, when a driving point sinks deep into the heart, instead of you showing a guilt, you try to laugh it off. But I'll give you something right here on that. I want you to identify your church if you can, Mr. Miller. He teaches you to take the bread and the wine every Lord's day and then he passes it out to anybody that is in the house. Inconsistent with his doctrine, unscriptural. I challenge him that he cannot find in the New Testament where the bread and the wine were given to anybody but those that were in the house that were members of the church.

Then you come up and say that nobody's going to be saved in heaven unless they're members of the church of which you are a member. But you give the bread and wine to those that you count reprobates, alien sinners, fornicators, no consistency in it. Why don't you stay with the New Testament; "These people continued stedfastly in the doctrine of the apostles." Stedfast in it. All right, what is the doctrine of the apostles? The doctrine of the apostles held first in everything that Jesus Christ is the head of the church. Jesus Christ is the mediator between God and man. They held forth that the blood of Jesus Christ cleanses from all sin. Mr. Miller comes up, and you fellows follow him, that you are bought with the blood of Christ, but in order for your sins to be forgiven you've got to be baptized, and he stays with Acts 2:38 and there when the Apostle Peter was preaching that wonderful discourse, Peter told how they crucified the Lord and what Christ had done for them; and they cried out and said unto him, Men and brethren, what must we do? Peter said, Repent everyone of you and be baptized in the name of Jesus Christ for the remission of sins, because your sin is forgiven by him; be baptized in his name. Now if it doesn't mean that, then

Acts 20 and 28 is null and void; I John 2:20 is null and void, and not only that, but numbers and numbers of other scriptures. You are baptized because your sin has been forgiven by the Lord Jesus Christ. Now here is what he said, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord thy God shall call.

Now the church believes and Peter believed that the Lord calls. Mr. Miller believes and his church believes that they're called through the gospel and by the gospel. Peter said the Lord calls and they continued stedfastly in the doctrine of the apostles. Your church is not in line with Peter; I John 5:25 said the Lord calls and as he calls he qualifies. That is the church in its organized form, and I'm not going to tell him when it began.

He wanted to get out on election again. I wonder why he is so afraid of election. He began to talk about when I'd say the church was set up. How do you know what I'll say about when the church was set up? (Miller speaks and says he does not know). That's right, you certainly do not. As you don't know, why be charging me when I'll say it was set up. Next Wednesday night, the Lord willing, I'll prove to you the succession of the church from that day until this.

Now then, a little more on this, about this beginning of your church. Mr. Campbell said in the debate with Mr. Rice who was a Presbyterian in the year 1843, the debate was held in that year. Here is a Presbyterian church. Now here's what Alexander Campbell said, "The Presbyterian Church with its 80 ministers and 8,000 or less members after the labor of more than a half century and in one-third of the time because we plead, notwithstanding our people and all the errors in action and incidence to a new commencement." Get that. That's what Mr. Alexander Campbell said. "To a new commencement and with the colleges and the schools of learning without aid of the veterans and polishes, prudence and sage and experience by force of

this simple story of God's message and his love, depicted that this mighty Pentecostal gospel and under the star of Jacob, led guided, aided, and blessed from nothing." I want you to get that. Here is what Campbell said, He affirmed that his church started out in 1827; started from nothing. And in less than twenty years, outnumbered this old and learned, well disciplined host some five to one. This is Campbell's statement in Rice's debate, page 473.

All right now, what is this? The disciples of Christ traced their origin to a movement in the early part of the 19th century. The United States Census of Religious Bodies, Vol. II, page 471, by J. W. Shepherd. There, he is giving you a trace of your church and how you can go back to it.

All right then, here is something else. Campbell bore a letter of introduction from Henry Clay; get this; bore a letter from Henry Clay to the Europeans as the head; now get it; as the head and the founder of one of the leading religious communities in the United States. Millennial Harbinger, volume 2, page 548, here it is definitely stated by historians that this man, Alexander Campbell, bore a letter bearing this testimony written by Henry Clay that he is the founder of the church of which he was a member. Now you see it testifies; all right, as it testifies to the fact that Alexander Campbell is the author of that kingdom. The reason I say it is your kingdom because Alexander Campbell taught the same.....Time called. Thank you.

MR. MILLER'S SECOND AFFIRMATIVE SPEECH

I thank you for the very happy privilege of replying to the things that my worthy opponent has said. I am telling you, you surely do not want this to go into the book. Why you did not touch the proposition top side nor bottom. Why did you not say something about my charts? I have drawn off those pretty charts, brought them up here, and preached them for all I am worth and you come and just look the other way and take off like a deer in a stalk field to run something else down and never so much as even look at my charts. Why did you not take up the chart, scripture by scripture, verse by verse, and tell me why it was not true? Why not tell this intelligent audience of 400 people why it was not true? I will tell you why he could not tell you, because it is true, and there is not a man on earth that can deny the conclusions of the things on it. I am not sure what he said, but he said something about find the word 'church' in it. I think that is what he said. Well, I have already found it in Matt. 16; Jesus said, "On this rock I will build my church and the gates of hell shall not prevail against it." So there is the word 'church' in its preparatory stage. Then in Acts 2, the Lord added to the church such as should be saved.

He goes on to say that I said in the last debate that I did not know whether everyone that is baptized is going to heaven. Why, that is exactly what I said. I am glad to say it again. I understand that in the Word of God, some of those that were bought by the Lord turned aside and that is apostasy. I do not especially want to go into the doctrine of apostasy tonight, but I am going to answer him, because I do not believe in letting go. Listen to II Peter 2:1, "But there be some false prophets among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." There are some that were bought by the blood of the Lord. If I have brethren here tonight

who deny the Lord bought them, they **will** bring upon themselves swift destruction exactly as **those** did to whom Peter wrote. Of course, they had the **proverb** in the 22nd verse, when he said, "It happened to them according to the true **proverb**, the dog has turned to his own vomit again and the sow to her wallowing in the mire." Why, my brethren understand that, whether you understand it or not. The Bible said that those who obey the gospel, those who are dedicated to his purposes, those are the ones who shall have a right to the tree of life.

He went to Romans 16:16 and said we are not the Church of Christ because we do not practice the holy kiss, and then says we do not kiss anybody but our own people. The Lord never taught me to go around kissing anybody. Is that what you said? You just say that we did not practice it. Is that what you said? Just did not practice it at all? I am glad we have that straight. He said we are not the Church of Christ because we do not practice the holy kiss. He said he had never seen us do it. I want to know how he knows we do not do it. I want to know where the verse says we have to practice it in front of a Progressive Primitive Baptist preacher. We may practice it and he doesn't know it. When I went to Philadelphia, the church there came out of the old Gate Street Church of Christ in Birmingham, England, and they greeted each other with a holy kiss. Here sits my brother, Jerry Belcheck, like my own son. I have greeted him with an holy kiss time and time again. How many does it say you have to kiss? Does it say it is a public kiss or a holy kiss? You missed the point; you do not know what my brethren practice. If you all would get out of the bushes and quit watching God's people, we might have more freedom in doing some of the things that God Almighty intends for us to do. Why, do not talk about my brethren not practicing the holy kiss; he does not know whether we do or not. He is not familiar with it. He is in no position to say. I say

we do practice it and that I have seen it practiced on more than one occasion and in many places.

He came along and said he wanted to know where the Bible says the word is the seed of the kingdom. Let me read and see if we can find that and get that much straightened out. Why did not he take hold of that argument? What did he have to say about the seed producing both the church and the kingdom? Did you hear him say anything? You brethren out there can hear real well and you that are Mr. Cook's people can hear real well, did you hear him say anything about it? Did you hear him even make any reference to it of any kind? Now let me read it to him. I will be glad to show him. Listen now, in Matt. 13 beginning with verse 18, "Hear ye therefore the parable of the sower." Jesus is explaining it. "When anyone heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which is sown in his heart." What is the seed of the parable of the sower? Why, it is the word of the kingdom.

Then he wants to know where in the world did the apostles ever have anything to do with setting up the kingdom of Jesus Christ. Why bless your heart, I read it to you. Matthew, the 16th chapter, Jesus said, "Upon this rock I'll build my church, and the gates of hell shall not prevail against it." Then talking to Peter, "I'll give unto thee,"—here is the apostle now—"the keys of the kingdom." Where did the apostle have anything to do with it? Here it is, right here. "I will give unto thee the keys of the kingdom of heaven; whatsoever ye bind on earth shall be bound in heaven; what ye loose on earth shall be loosed in heaven." Peter used the keys of the kingdom on the day of Pentecost to open the doors of the church and they have been open ever since. The keys of the kingdom fit the doors of the church and that is how I know the church and the kingdom is the same thing. The same key fits, and the

same operation opened the doors of the church when the keys of the kingdom were used, and that was when an apostle had something to do with setting up the kingdom of the Lord and Savior Jesus Christ.

He next went to Isaiah 2. He quoted a little of that. He said the mountain of "the Lord's house shall be established in the top of the mountain." and he quit right there, but the next statement said, "And all nations shall flow into it." Not just the elect, but "all nations" shall flow into it. Jesus said in Mark 16, "Go unto all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Isaiah said "all nations shall flow into it."

Then my opponent went to Luke 16:16 where the Bible teaches that the kingdom was preached and that men pressed into the kingdom from John. Now just let me read it a minute. We will begin reading with verse 16 of Luke 16, "And the law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." All right, something happened when John started to preach, and that something is called "pressing into the kingdom." Let us see what John preached, so we will know how they pressed into it. That is exactly how we will know. Listen now to what John preached, "And in those days came John the Baptist preaching in the wilderness of Judaea, saying, Repent ye, for the kingdom of heaven is at hand." They thus pressed into it only in the sense that they made themselves ready to be a part of it when it would be established on the day of Pentecost. Let me show you now where he puts himself. Bless your heart, every time he makes a point, it meets him coming back. Listen now, and let me read just a little. This is verse 5, "And they went out to him from Jerusalem and all Judaea and all the regions around Jordan and were baptized of him confessing their sins." They were baptized of him confessing their sins. Peter said, "Repent and be bap-

tized, everyone of you in the name of Jesus Christ for the remission of sin." (Acts 2:38) They were baptized of John confessing their sins. They confessed sins when they were baptized. And that is why Ananias told Paul to "Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16) Why, if you get it there, you could not get the Progressive Primitive Baptist Church there, because you do not baptize men who confess their sins. You say baptism has not a thing in the world to do with sin. You can run Luke 16:16 back to where they baptized them confessing their sin and baptized them for the remission of sin. You would not have it. You would say Alexander Campbell started 1800 years later; you wouldn't give John credit for starting it, when the Bible says that is exactly what John preached. You do not want it from John; you would not have it from John.

My opponent read Acts 20:28 and talked about the Church purchased by the blood of Christ. I could not tell for a minute whose side he was on. That is my point. That is the very thing I said. Peter said "You are redeemed not with corruptible things such as silver and gold," but goes on and says you are redeemed by the precious blood of Jesus. All right, everybody who has been redeemed by the blood has been added to the church. The Lord added to the church. The Lord added to the church daily such as should be saved. Why did you not tell us if the Lord left any out? Why, just come up here and go after it like you didn't even hear me talk and then talk about publishing a book about it! People will be ashamed to read the book. Why not tell me if the Lord added to the church the ones that should be saved? Notice again. If we are redeemed by the precious blood of Jesus Christ, and if in Acts 20:28, the Lord purchased the church by the blood, then the ones that have been redeemed are in the church because both the church and the child of God are bought by the blood of Christ.

My opponent says he wants to know what conditions have to be met in order to have faith. Why I told him that in the other speech. If he has forgotten it, I will be glad to tell him again. Paul said in Romans 10, "How shall they believe on him of whom they have not heard? How shall they hear without a preacher?" One of the conditions in order to have faith is you have to hear. "Faith comes by hearing, and hearing by the word of God." That is one condition. It takes a preacher to preach it. "How shall they hear without a preacher?"

Then he went to Kirkland's History. Let me just get a little more before we get to Kirkland's History. We shall go into the history part of it, too. Mr. Cook said the Catholic Church was the first to teach that baptism was for the remission of sin. Did you hear him say that? Well, Boy, I tell you they will welcome him with open arms for they have been trying to tell us that Peter was the first pope all these years. Why, on the day of Pentecost, Peter said, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins." Mr. Cook said the Catholic Church was the first to teach it; therefore Peter must have been the first Catholic. Is that right?

He wants to go to Acts 20:7. He said that I teach that my brethren ought to take the Lord's supper on the Lord's day. That is exactly what I teach.

Then he wants to know about foot washing. I will get both my feet washed before the debate is over, but I am in the affirmative tonight. You are supposed to follow me. He just put it all in the very first "go-round," did he not? Foot washing—we will take care of that. I will put it right where God puts it, and that will not be in the Progressive Primitive Baptist Church, because you are going to have to locate the Progressive Primitive Baptist Church before you can have anything. You are going to have to find your church in the Bible before you get one foot washed. You are going to have to find it in the Bible before you get one toe washed. I believe in foot washing, and I believe in

leaving it just where God Almighty put it. We will talk about that a little more as time goes on.

Then he read a letter from Henry Clay that said Alexander Campbell was head of a large denomination. Alexander Campbell made a trip to Europe. These young people do not even know what you are talking about. They did not even get the point. Henry Clay said in his letter that Campbell was an outstanding man. Now he came and read that as though Henry Clay was the proof, while the proposition says "the scriptures teach." It does not say what Henry Clay taught.

Then he goes to Kirkland's History and he is going to know if he was a Progressive Primitive Baptist. He is talking about when these doctrines were started. You want to know when these organizations started. I want to know if he was a Progressive Primitive Baptist. Did they have any Progressive Primitive Baptists back then? You all hate Alexander Campbell so, I do not know why you want to get him into the Baptist church, but they have been trying to get him in the Baptist church ever since I have been old enough to remember. Alexander Campbell never was in the Baptist Church. Alexander Campbell, great a man as he was, had more judgment than to be found in a Baptist Church.

Now let me read to you, and I will read what Campbell himself said about it. He should have known more about it than anybody living today. Let me read now; and I am reading from the Millennial Harbinger, 1848, on page 344, "In the year 1812 Campbell said they pressed us to join their Redstone Association. We laid the matter before the church in the fall of 1813. We discussed the propriety of the matter and after much discussion and earnest desire to be directed by wisdom which cometh from above, we finally concluded to make an overture to that effect and to write out a full view of our sentiments, wishes, and determinations on the subject. We did so in some eight or ten pages

of large dimension, exhibiting our remarks against all human creeds as bonds of communion or union amongst Christian church and expressing a willingness upon certain conditions to cooperate or unite with that association, provided always,"—now listen—"provided always we should be allowed to preach and teach whatever we learned from the holy scripture, regardless of any creed or formula in Christendom." That is what Campbell said. Now listen again, and I'm reading from the same page, "They pressed me from every quarter to visit their churches and though not a member, to preach for them." That's what Campbell said about it. I think Campbell knew more about it than Kirkland did. He preached the truth, and you Baptists would not have it. He had to withdraw from your association because he preached the truth. Then you come along and play like he has been a Baptist.

He said Alexander Campbell started a church. Well, let's just think now. I have Brother McMullin's chart on the board. Let us see if Campbell started it. I have plenty of time. Alexander Campbell lived in the early part of the nineteenth century. Let's see what he started. Did he start the name of the church? Jesus said in Matt. 16:18, "On this rock I will build my church." Romans 16:16 says "the Churches of Christ salute you." Did Campbell start that? That was 1800 years too early for Campbell to have started, wasn't it? You missed that. He did not start the name. The Apostle Paul and the Lord Jesus Christ started that. Did he start the name "Church of God?" Why, Paul wrote in I Cor. 12:2, "Unto the church of God, which is at Corinth." Did Campbell start that? Paul wrote that to the church at Corinth 1800 years before Campbell. You missed it on that; Campbell did not start the name of the church. All right now. Did Campbell start the fact that we ought to sing in worship? Col. 3:16, Eph. 5:19, I Cor. 14:14, Rom.

15:9, says "Sing, make melody in your heart." Did Campbell start singing in the church? It looks to me like the apostle started that way back there. Did Campbell start praying in the church? He has already read in Acts 2 that the early church continued steadfastly in the apostles' doctrine, fellowship, breaking of bread and prayer. Did Campbell start teaching in the church? They taught in the church in Acts 20:7. Did Campbell start giving of our means upon the first day of the week as we have been practicing? Paul said in I Cor. 16:1, 2, "As I have given orders to the church of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Campbell did not start giving. Did Campbell start putting elders and deacons in every congregation? Did Campbell start that or did the Apostle Peter start it? That is what we ask.

Did Campbell start the fact that we had to preach the gospel, hear the gospel, repent of our sins, confess our sins, and be baptized into Christ? Did Campbell start that? That is exactly what my brethren teach. Is that what Campbell started? Did Campbell start it or did Ananias start it when he said to Paul, "Arise and be baptized and wash away thy sins"? Who started it? On the day of Pentecost, directed by the Holy Spirit, Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Did Campbell start it or did Peter start it? You just name one thing that my brethren teach that Campbell started. You do not know the difference between discovering a thing and starting a thing. He would say that Newton started the law of gravity, wouldn't he? He was lying under an apple tree one day and an apple fell. (When I was riding that bucking plane out of Atlanta today, I thought it was going to fall.) Newton watched and the apple fell, and Newton said there was a thing called gravity. Did he start it, or did he discover it? If we sing

and pray and teach and contribute and take the Lord's supper just exactly like the word of God tells us to, and exactly like they did it in the New Testament, who started it? In Acts 20:7, upon the first day of the week when the Church of Troas came together to break bread, Paul preached to them. Who started breaking bread on the Lord's day? Did Campbell start it? The church at Troas was doing it 1800 years before Campbell was ever heard of. Who started it? Who started preaching that we had to commune? Paul preached it at Troas 1800 years before Campbell came on the scene. Now if Campbell started anything, I want to know what he started.

He did not start the name Christian. Oh, no. You know how I know? I know because in Isaiah the 62nd chapter beginning with verse 1, the Lord said, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." It will be a new name. The mouth of the Lord shall name it. They had been called children of God in Genesis 6:2. They had been called brethren in the Old Testament in Psalms 133 and 1. They had been called disciples in Isaiah 8:16. They had been called saints in Deut. 33:2. What new name does the New Testament have? All right, listen to Acts 11:26, "And when he had found him, he brought him into the church at Antioch, and it came to pass that for a whole year they assembled themselves together with the church and taught much people and the disciples were called Christians first at Antioch." Did Campbell start the name Christian? Isaiah said in Isaiah 62:2 they they would be called a new name. Every other name that applies to God's people has been used before. I want you to tell me what the new name is, according to the scriptures. Now you might get ^{the} Kirkland or somebody to say it

is the Progressive Primitive Baptists, but I want to know whether that is the name according to the scriptures. Did Campbell start it? This was written eighteen centuries before Campbell came. Did Campbell start it? They were called Christians first in Antioch. These Baptist preachers are going up and down in the world saying that Alexander Campbell started the Church of Christ; I want to know what he started that was not started in the New Testament long before he was ever born. That is it. That is why he reworded the proposition. Did Campbell start the name Christian? No—how do you know? I know because old Agrippa said to Paul back yonder in Acts 26:28, "Almost thou persuadest me to be a Christian," and Paul said in verse 29, "I would to God that not only thou, but also all hear me this day, were both almost, and altogether such as I am, except these bonds."

Listen to I Peter 4, verses 14 through 16 and Peter said "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory,"—now listen—"for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busy body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." The revised version puts it this way: "Let him glorify God in this name." The name Christian. Did Campbell start it? The glory of God rest on you when you wear the Bible name; that is what Peter said. I want to know how you glorify Christ when you wear the name Progressive Primitive Baptists? And how his glory rests upon you when you call it the Progressive Primitive Baptist Church? Do you want me to read that verse again? Let us read it again. I have plenty of time. I will read verse 14 again now. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." All right, how does it rest upon you?

Why it rests upon you when you are reproached for the name of Christ. That is what the text says. When you are reproached for the name of Christ, how are you reproached? If any man suffer as a Christian, let him not be ashamed. The spirit of glory and of God rests on the man who wears the name Christian. I want to know where the verse is that says the spirit of glory rests on you for any other name other than the name Christian? Then Peter said, "If any man suffer as a Christian, let him not be ashamed but let him glorify God in this behalf," or as the revised version puts it, "in this name."

Did Campbell start it? He is going to have to find something that Campbell started that the apostles did not, if he sustains his cause. He is going to have to find some doctrine that I cannot find in this book, (holding up the New Testament), because I am arguing tonight that the New Testament produces the New Testament Church. I am contending that the word of the Lord, the seed of the Kingdom when planted in the hearts of men, will produce the Church of the New Testament. That is what we are debating. My opponent is going to have to find something that Campbell started that is not in this Book. When he does that, he will have a point. I will tell you now that he cannot find it, because Campbell said, "Let us go back to the Bible; speak where it speaks and be silent where it is silent," because he said, "Let's speak as the oracles of God." He simply rediscovered the seed and planted it. When he preached it, bless your heart, the same thing resulted that had resulted in the early centuries.

Now you just let me get that down where everybody can see it. You stand up here tonight and you say to me, "Brother Miller, what shall I do?" And I turn to the very words of the Apostle Peter and I read them, "Repent and be baptize every one of you in the name of Jesus Christ for the remission of sin, and you shall receive the gift of the

Holy Spirit." If that made a child of God of them on the day of Pentecost, it will make a child of God of them now, because it is exactly the same thing. If it would germinate then, it will germinate now. If it could produce a child of God then, it will produce a child of God now. If the word of the kingdom, the seed, is planted, and it produced the church of the kingdom then, it will produce it now.

He wants to know about the gates of hell not prevailing against it. That is perfectly all right. I believe that God has in some way found a people in every age, but be that as it may. That does not have anything to do with my ability to find the church in this Book. That is what we are talking about. Find it right here where it is in the New Testament. That is what the proposition says. It will not do now for him to come back when his time comes and just play like I have not made any argument on the seed. I want to know when I preach what Paul preached to establish a church in Asia Minor or in the other cities of the world, if I preach the same thing that Paul preached, if he established the Church of the New Testament, why wouldn't I establish a church of the New Testament? If he preached and established Churches of Christ by preaching what is in this Book, why would not the same thing happen tonight when the same thing is preached?

He is already up against more than he can handle, and he knows it. He will not take these scriptures up. You talk about a man trying to stand tonight and deny that the Church of the Lord Jesus Christ is the Church of the New Testament. Jesus said, "On this rock I will build my Church." Paul said in Eph. 1:22, 23, "He hath given him to be head of all things to the church which is his body." Paul said, "The churches of Christ salute you." I want to know where it says, "The Primitive Baptist Churches salute you." I want to know where it says that "Any denomination on earth salutes you." When I say it belongs to Christ, I do not rob God of any glory because he did not rob God of any

glory. When Jesus said, "I will build my church," if he meant by that he intended to give God all the glory that belonged to God, when I call it what Jesus called it, I give to God all the glory that belongs to God, and if Jesus did not rob him of any glory when he said, "On this rock I'll build my church," I do not rob him of any glory tonight when I say it is the Church of Christ. I wear the name tonight that is in the Bible. I am a member of the church tonight you read about in the Bible. I am a member of the church tonight that teaches the same plan of salvation that the apostles taught in the Bible. I worship tonight like they did in the days of the New Testament.

He came along and wanted to know why we would let anybody eat the Lord's Supper. We put the Lord's Supper in the Lord's house on the Lord's day for the Lord's people. Paul said, "Let a man examine himself, and so let him eat."

My opponent talks about, "Well, only the ones who are members of your church are going to heaven." Why, he will not even eat with a Methodist. If you are here tonight and a Methodist, he will not eat with you. If you are here tonight and a Presbyterian, he would not have anything to do with you. Oh, bless your heart tonight, he has locked the Lord's Supper in and closed it up and thrown away the key. He said he will judge, but Paul said in I Cor. 2, "What man knows the things of a man save the spirit of man that is in him." Paul said, "Let a man examine himself, and so let him eat," and that is exactly what my brethren do. If we set the Lord's supper in the Lord's house on the Lord's day for the Lord's people, and say to the people, "Examine yourselves and eat." Alexander Campbell did not start that either, because that is exactly what Paul said they did in the days of the New Testament.

When your time comes, you tell me what Campbell started. Do not get up here and say he started the Church of Christ, because you know that is not so, because it is

read of in Romans 16:16. When your time comes, do not say he started baptism for the remission of sins. Peter started that on the day of Pentecost. Do not come and say he started meeting on the Lord's day; the church at Troas started that in Acts 20:7.

You listen very attentively now to the last speech of my worthy opponent.

MR. COOK'S SECOND NEGATIVE SPEECH:

Ladies and gentlemen, and Christian friends, I am indeed happy to come to you the second time in this proposition which you have heard read as Mr. Miller's endeavor to speak in part concerning that, but one thing I run him off of is the second chapter of Acts. I run him completely out of that. I challenged him in the first speech to show in the 1st and 2nd chapters of Acts where there was any word that intimates the setting up of the church, and he didn't even refer to it. He was as silent on the matter as the grave.

He wanted me to show what Mr. Campbell set up or started. Why, I read to you whatever Mr. Campbell started he said he started it from nothing, and it was a society that believed in the teaching that baptism is for the remission of your past sin. Now do you believe what Mr. Campbell preached? He said that Mr. Campbell was not a Baptist. I'm going to demand you tell me how you know that, when it emphatically states that Mr. Campbell was baptized by a Baptist minister, Elder Loose, in June 1812, and remained a member of that church until 1827, or near that. The History that you read there concerning Campbell's statement, he was in defense of the thing that he had stood against in trying to redeem himself and to prove that those people were not followers of Christ. Mr. Campbell was baptized by a Baptist, known today as a Primitive Baptist, and he started the church that you call the Church of Christ today. Now it wasn't called that back there. I ask you, Mr. Miller, to tell us how long your church has been called the Church of Christ? You were silent as the grave. It hasn't been called that all the time. You tried to prove in Romans 16:16 the name of the church, and that is no proof of the name of your church. "The churches of Christ salute you." That doesn't necessarily mean that this church which you are identified with is to be called the Church of Christ.

I drive a Studebaker automobile. I don't know what you drive, but you can take the name Studebaker, transfer it over here to a Plymouth. (I know a lot of you boys drive Plymouths.) Put that in the front of that Plymouth automobile it will bear the name Studebaker. I want to ask you does that identify the car as a Studebaker product? No, Sir. When you bear the name, Church of Christ, does it necessarily mean that you are identified as the church of the New Testament? In order to be a member of the New Testament Church, you have to practice the thing that the New Testament Church practiced. I ask him, What became of the Church that Jesus said, "Upon this rock, I will build my church and the gates of hell shall not prevail against it"? Has it existed from then until now? He never said a word about it. The reason he is afraid to say anything about it is because the text said the gates of hell shall not prevail against it. He wants to argue and would if he wasn't in a tight, that the church apostized and when he argues that the church apostized and went down without identification for a period of years, he stands in denial of the scriptures. When any man stands in the face of inspiration and denies inspiration he is advertising his own ignorance. Daniel said it would stand forever. Daniel said it would not be left to another people.

Then he made some remark about what I said from Isaiah 2:2, and he said I wouldn't quote the rest of it. All right, "All nations shall flow unto it." Have all nations flown unto it?

I ask you, Mr. Miller, from Luke 16:16, did every man press into the kingdom? (the church?) He said that those people pressed in according to the teaching of John. It is strange to me that it has taken you all 1800 years to find out the value of John's preaching. I ask Mr. Miller to show me in the scriptures, and you say you speak where the Bible speaks. All right, where is the seed of the kingdom?

Where is it? You thought you would show it over here in Matt. 13:19, but you didn't. You speak where the Bible speaks; all right, where is the seed of the kingdom? Where is it? In Matt. 13:18, "Hear ye therefore the parable of the sower. When anyone heareth the words of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart, this is he which received seed by the wayside." It didn't say a word about the seed of the kingdom. You want to show where the seed of the kingdom is. That's what you want to do—or that's the way you used it now. If you didn't mean the seed of the kingdom, why then I apologize for being hard on you. All right, show it to me in the scriptures then. I speak where the Bible speaks. It's not there about the seed of the kingdom. I don't see it. You say you speak where the Bible speaks. All right, show it. That's your trouble. There is too much addition in the scriptures placed upon the ideas of man. And I'll give you something to think about. It applies to me and it applies to you. You read with me a verse or two from the last chapter of Revelation. John said, "For I testify unto every man. He that heareth the prophecy of this book, he that addeth anything to this book, the plagues of this book shall be added unto him. He that taketh from this book, that is taketh from the prophecy of this book, his part shall be taken from the book of life and the holy city to come." So a man had better be careful in adding things. I asked Mr. Miller when he quoted on his chart, he turned it over; I reckon he was afraid that....Miller asked to turn it....no, that's OK. I know what you're doing. All right, that is OK.

The Lord added to the church daily such as should be saved. The Lord did that. I'm not questioning that. I believe that. I'm asking Mr. Miller does he add to the church by baptizing? He'll baptize....there's a man who is agreeing with me. I'd quit teaching it then. He teaches that faith, repentance, and baptism are essential or a condition

to be met by the individual in order to be a member of the church. If that be true, I'm going to ask you now, and I want you to get into this thing. We are talking on the church question. When a person is baptized, is he born of the spirit in baptism by being baptized? Now don't forget that. You have from now until tomorrow night to study that. If he is born of baptism or while in baptism, I want you then to tell me who his mother is. I'm going to see if he speaks where the Bible speaks. I'm going to see if he is silent where the Bible is silent.

All right, he said they practiced Rom. 16:16, "The churches of Christ salute you. Greet ye one another with a holy kiss." I've never seen any of you do it. You said you believe in foot washing. I don't believe you believe in it. Why don't you practice it then? I don't believe he believes in it as the Lord taught it. It's an example given to the church, and as it is an example given to the church, then the church ought to follow it. The church will follow it. I don't blame you for not doing it because it wasn't given to you, it was given to the church. You then talk about the Progressive Primitive Baptists. You better leave that off until Wednesday night. You'll have plenty to meet on that Wednesday night. You ought to be trying to affirm your proposition, your texts.

Then he comes over here and he reads to us from 1st Cor. 1:2 about the Church of God. Actually, it was called the Church of God, That's the original name; that's the divine name. And I heard this little fellow say that he had just as soon be called the Church of God as the Church of Christ because it is a Bible name. (Referring to Miller's moderator.) Why don't you call yourselves that then? You know you don't. It was called the Church of God. That's the Bible name for it. I'll tell you what you can't find and that is where it was called the Church of Christ. I'll tell you what you can't find; you can't

find where the disciples or apostles set up the church. I'll tell you what you can't find; you can't find where the disciples gave it the name. I'll tell you what you can't find; you can't find where the disciples ever taught baptism, faith, and repentance to an alien sinner. You can't find that. Well, I'm going to see if you do.

Now Mr. Miller misquoted Acts 20:7. He said the church met from Acts 20:7. He said—and I've got it down here—that on the first day of the week the church came together. (Miller apologized for adding the word church). All right, thank you, thank you. That is the trouble. That thing has been taught in the minds of little children, and you folks have grown up in that until you actually think the church is under obligation and commanded by the head of the church to meet together on every Sabbath day or the first day of the week and strictly commanded to take the bread and the wine as a memorial or in remembrance of his death or crucifixion, and resurrection. It is right to do it, but there is no specific time set when it should be done or how often. I'll challenge him to show it. I speak where the Bible speaks. We're going to see what he says about it. I know what you teach. All right then, he had something to say about my not communing with a Methodist. Will you? You will, won't you? Certainly you will. Unscriptural again. Now that is the reason I do not believe his teachings. He'll stand up in your presence and tell you, and he'll tell the Methodists that they are bound for hell just as sure as they rely on sprinkling for the true mode of baptism and he'll teach that they're going to hell just as fast as they can go, but in the communion service and the bread and the wine, he will sit down and eat with them. No consistency in his doctrine. The Bible emphatically teaches how it was to be, or who was to do it.

Then he comes up and denies the foot washing service. The reason I say that tonight is because you do not practice it. I'm going to make him sick on it, because he claims he

speaks where the Bible speaks and is silent where the Bible is silent. I am going to show him that tomorrow night when he comes up and begins to talk about it.

He spoke from Isaiah 62:2, I will give them a new name. What is that new name? I will give them a new name. All right, who gave them the name? God gave them the name. Why did he give them the name? Because they were his children. Did you know they were called Israel? Israel is a Bible name identifying the family of God. And you are called now the sons of God. That is the name you have, God's name. Did you know Israel is spelled with the last two letters 'el'? That in Hebrew, as you know, means God. I'll show you how they carried it according to inspiration. Reading to you from the 3rd chapter of I John, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.' There is a specific number there unknown to me, but there is a specific number spoken by John, testifying that there is a number of people called the sons of God. Also, he speaks of the people that are not known of him. All right, as he speaks about them, I can see over here that he was referring to the 3rd chapter of Matthew when all of Jerusalem and all of Judaea came up to be baptized of John. Did everybody in that community come to be baptized, or did just a portion of them come? It said that all of Jerusalem came—all of Judaea came. All right then, if they all came, every one in that world or in that day came to be baptized of John. Why, no sir. Just as it is written in Acts 19:19: 'Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.' There are the words 'all men' spoken of—'burned them before all men.' The word 'all' in the text doesn't necessarily mean everybody, but it means all who are under consideration.

Now we will notice some of the things that are contrary to the teaching of his doctrine which will identify his church. There is something that will identify God's children. You read with me from Romans 1:16. Many times have I heard you quote it—yes, I played the recording twice since we have met. It has been played in Alabama; it has been played in Florida, and there has been much said about it. But you quoted Rom. 1:16, and you misquoted it last October. I'm not charging you with that now, but I want to show you the doctrine that is taught in the Bible and I want to show you something to which you ought to subscribe. Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." That is in the gospel, the righteousness of God revealed from faith to faith. All right then, the gospel is revealed to the person who has faith. You then read from Gal. 3:8, "And the scripture, foreseeing that God would justify the heathen through faith." There is the work of God justifying the person before the preacher ever came. Then you came to the latter part of the 3rd chapter of Romans. Notice what he said there. He said, "Is he the God of the Jews only?" No sir, he is the God of the Gentiles also, seeing that He justifies the uncircumcision by faith; the circumcision through faith. All right, God is rich unto us. What does the word circumcision mean? It is nothing but the circumcision of the heart which makes a Jew inwardly my brother. There is the work of God, and now if this is the work of God through the operation of the spirit of God, then the gospel can penetrate to a person's heart and tell him what has been done for him by Christ. Now he can see the duties of being baptized and the order of the church, and he wants to live in it. The gospel has never yet circumcized the heart of any man. Baptism has never circumcized the heart of any man. The spirit of God circumcized the heart.

Let's read a verse or two more from the beginning of the 3rd chapter of Romans. What shall we say then? "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. What if some did not believe? Shall the unbelief make the faith of God without effect?" No, in nowise. Now get that. I want you to get all that. The unbelief of the person cannot overthrow or have any effect on the faith of God. I'm going to show you that God gives faith. Just to accomodate you, to help you a little bit, I have asked him to show me the condition a person had to meet in order to have faith and he hasn't said. Oh, he said, Faith comes by hearing. Rom. 10:17. He said you had to hear, and faith came by hearing. I am going to give you the text where God gives faith. I'll help you fellows if you will take it and preach it and if you would study as hard to know the truth as you do to overthrow the truth, you would be much better off. You read with me a verse from the twelfth chapter of Romans. In the third chapter God dealt faith to every man. All right, that means to give faith. Let's connect that now back to Romans 3:3. What if some do not believe? Shall their unbelief make the faith of God without effect? What faith? That faith that God gave; the faith that you are justified by.

Did you know something? He'll put a chart before you and you fellows watch me. (Points to Miller's chart) He'll put a chart before you and he'll quote the text where you believe. I'll give you something here that you can't find in the Bible. Find where it says if you will believe. I want you to put that down. You don't find it. If you do, you will accomodate me much to tell me or to show me the scriptures teach if you will believe. What is a believer? He'll try to teach you, and the church will try to identify you as just a prospect for heaven, when the Bible emphatically tells you that a believer is a child of God. He'll try to tell you the person who believes is just one step

toward heaven. Then he will come up and tell you that after you are baptized, you only have heaven in prospect, when the Bible emphatically tells me that the person who believest and is baptized shall be saved. Mark 16:16.

I asked Mr. Miller that when you were baptized, did you receive the life of the Son of God, or did you have it in prospect? You've got it, haven't you? (Miller speaks up and says he has it.) Well, all right.

Then he refers to the chart and says he has the life. He has the Son of God. Then he doesn't have it in prospect. That overthrows the theory that you have it in prospect. If the person who says that he has the life of the Son of God and if you do receive it in baptism, then you prove by that belief that you not only have it in prospect, but you are possessor of it. He that has the Son has life. He that has not the Son of God has not life. I John 4:12.

I believe I will ask him this question. It is second-handed with me, but it is rich anyway. I ask you—Are you one of the elect? Have you ever been elected by God's Grace? (Miller says, yes.) All right, good; we'll see when. Then we will see if he speaks where the Bible speaks; we will see if he is silent where the Bible is silent. Romans 5:1, "Therefore being justified by faith, we have peace with God," and he would undertake to tell you that this person is an alien sinner. Over in Acts, and I believe that it is the 15th chapter, "Seeing that God purified their hearts by faith," and he would tell you that this person is not a child of God because he hasn't been baptized. The Bible tells you and me that the person who believes that Jesus is the Christ is already a child of God.

John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He would tell you that this is just in prospect. The Bible tells us that he has everlasting life. Yet he said, Oh I speak where the Bible speaks; I am silent where the Bible is silent.

Quite a difference between his idea and inspiration. God sent not his son into the world to condemn the world, but that the world through him might be saved. He that believest is not condemned. Why is he not condemned? Because he believes on the Son of God. He that believest not is condemned already. John 3:16-17.

Now I want to ask you this: Is he condemned because he doesn't believe, or is his condemnation the reason he can't believe? I'll give you that to answer on this. In John 12:40, "And they could not believe because God has blinded their eyes, hardened their hearts, that they should not see with their eyes, nor understand with their heart, and they could not believe," so the prophet Isaiah said, repeated by John. They could not believe. What will qualify them to believe? The purifying of the heart by the inspiration of God's divine grace in the life of the individual would qualify that person to believe, and as that qualifies you to believe, that proves to you that you are a child of God.

Now here are some of the marks of the church. Now we baptize people who confess that their sin has been forgiven by the blood of Christ. Believers, believers, believers, the heart is purified by faith, Acts 15:8, 9. The believer shall not perish, John 5:24. The believer is a child of God, Gal. 3:26. The believer is justified, Romans 5:1. The believer is born of God, I John 5:1. The believer is saved, Eph. 2:8, 9.

Now that is what the Bible teaches about the believer. As the Bible teaches that about a believer, then I speak to the believer and tell him that he is in a saved state. Now I want you to go with me and we will connect these together. In the 13th chapter of Acts, 39th verse, "And by Him all that believeth are justified from all things whereby they could not be justified by the law of Moses." Now here is the believer spoken of in the scriptures as being justified from all things, Acts 13:39. Then you drop down

to Acts 13:43, I believe it is, ‘‘And as many as were ordained to eternal life believed.’’ Now we see the work of God in this, and we see the place the person occupies.

That is what the Church of the New Testament stands for, ‘‘and they continued stedfastly in the doctrine.’’ They taught that. Your church doesn’t teach this, so you are not the Church of Christ.

Did you know that John the Baptist baptized the disciples and those disciples are the Apostles who taught the doctrine and wrote most of the New Testament? Certainly, they did. As they wrote the New Testament, they ascribed the greatness and honor to God their Savior. Why is it that men won’t do it today? They ought to do it.

Here it is called the Church of God. There it is as it is called the Church of God. Then we see that is the name which God gave it. I knew before he started he could not identify his church by name. All right, as he cannot identify it by name, the only thing he can fall on is the doctrine and practice. If he proves the doctrine of his church and if he can prove the Church of Jesus Christ has existed from the day of Christ until now, and if he can connect on to that, I am going to shake hands with him and tell him that you are a member of that church. We will see if he can do it. Thank you.

MR. MILLER'S THIRD AFFIRMATIVE SPEECH

Gentleman moderator, worthy opponent, ladies and gentlemen. I want to assure you again in the very beginning of my part of the debate tonight that it is a genuine and honored privilege for me to come and talk to you about the things of the living God.

I believe with all my heart the proposition that I am affirming is true. I believe it was sustained last night from the word of God. I believe without any difficulty at all tonight I shall be able to sustain again the fact that the scriptures teach that the Church of Christ is the New Testament Church in origin, doctrine, and practice. I believe that this church is heaven-sent, blood-bought, and spirit-filled. I call your attention now to our investigation.

Just let me say one word about debates in general. You know we have many people in the world today who feel that the day of debating is over. I believe this audience of eight hundred people or more tonight is living proof that people are still interested in an investigation of the word of God. I believe that upon the continents of the earth and islands of the sea, if preachers would stand for what they believe and defend the faith they would be able to do far more than is being done in proclaiming the glad news of the kingdom of Jesus Christ. I just want to say this because I feel tonight that this is a visible demonstration of the tremendous worth and tremendous power of open and free discussion on the Bible and on Bible issues.

Now those of you who were here last night will remember that I introduced in the beginning this argument..... that the church is the product of the New Testament; that the church is the product of the Bible that brings it into being. You cannot have the New Testament Church without having the New Testament. You will remember that I told you at that time the seed is the word of the kingdom. You know my worthy opponent got awfully excited about that

and said he could not find anything about the seed of the kingdom in the word of God. I want to start tonight right at the beginning and see if I cannot teach him. If he is not able to see it, I want these little girls here on the front row to see it. I am going to make it plain enough for them to see and if they can see it, I surely think tonight that he ought to be able to see it.

Let us turn to Matthew the 13th chapter and begin reading with verse 18. I want you to read it with me. If you cannot see this, I do not know then what we could expect you to be able to see. Jesus is going to explain the parable of the sower that went forth to sow, and here is his explanation, He said, "Hear ye therefore the parable of the sower." Lord, what is the parable of the sower? All right listen, "When any one heareth the word of the kingdom." What is the parable of the sower, Lord? "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." Why, the word of the kingdom is the seed of the kingdom. The seed of the kingdom is the word of the kingdom. That is exactly what Jesus Christ the Son of God said. He said, "When anyone heareth the word of the kingdom, and understandeth it not, then the wicked one comes, and catcheth away that which was sown in his heart." What did he sow? You remember my question? I will declare, you have forgotten everything I have asked you in two debates, now. You remember my question? I want you to tell us tonight, Do we have the word of the kingdom now? If we have it now, and if we plant it, what will come up? If we planted the word of the kingdom tonight, would we get the kingdom or not? If we sowed the word of the kingdom tonight, what would come up? Do we have it and will it come up? Mr. Cook said he still cannot understand it. I want to give him a little more light. I want to turn to Luke 8 now and verse 11, and I want to read exactly what Jesus said, the seed is the word.

Now when I do that, there will not be any argument back about that, will there? That will be like the Apostle Paul said when he said, "'without controversy.'" Let us look at Luke 8 now and verse 11 just a minute. The Lord has this to say in Luke 8, verse 11, "'Now the parable is this: The seed is the word of God.'" Luke 8:11 said the seed is the word of God, and Matthew 13:19 says it is the word of the kingdom. Therefore, the word of the kingdom is the seed, because the seed is the word of God, and the word is the seed. Is there anybody here who cannot understand that? You have that, honey? (Speaking to a child on the front row). She says, yes, she understands.

My opponent keeps wanting to know what I think about the gates of hell. I believe just exactly what my Lord said when he said the gates of hell shall not prevail against it. But that is not the point at issue. The point is this: Can I take this New Testament and read it, understand it, and start the New Testament Church? That is what I want to know. Your preachers say you must go back and find that you have a baptizer all the way. My worthy opponent got awfully excited last night about who baptized Mr. Campbell. You should know when you go to history you will come out on the little end of the horn. You should know that.

I am going to show you that the first Baptist like he is didn't have anybody to baptize him. He had to baptize himself. He could not find anybody to perform the act for him. You started the history, now let us continue. I am reading now from the Shaff-Herzog Encyclopedia of Religious Knowledge in Volume I, published by Baker and Company, and I want to turn to page 457 and read. The writer is talking here about John Smith, or Smyth, and he tells us that Smith was the first Baptist and his followers organized a new church. That is right here on page 457. "Smith seems to have first administered the ordinance to himself and then to the rest of the company." If he wants to go to

heaven, I care not what history says. I am not trying to make any argument from history. I am just showing you now that when you go to history you will get the little end of the horn, because you say you must have a Baptist to baptize you to make you a Baptist, and if you do not have a Baptist to baptize you to make you a Baptist, you cannot be a Baptist, but Smith did not have anybody to baptize him so the Baptist church, by my opponent's argument, was not started at all and there is no such thing as the Baptists today. Why a man would conclude by your position that if a man went to a blacksmith to have his horse shod, it would become a blacksmith, because it was shod by a blacksmith. Is that your idea?

Let us go on. You remember that we introduced then the chart on the establishment of the church. Ladies and gentlemen, he came up, looked at it, and did not have a word in the world to say in regard to its answer. (Turns to Mr. Cook) I want you to answer it. You said you wanted to meet somebody who could debate. This is a mighty good time, a mighty good night, and a mighty good crowd for debating. I want you to analyze these scriptures and tell these people if my application is correct; you are obligated to do it sir. I am in the affirmative. If you know anything in the world about debating, if you know anything in the world about what has been taught on it from the time that Jesus debated with the devil, you should understand that it is your obligation tonight to consider them and tell why my interpretation of them is not true. I shall let him come to this stand tonight and pretend I am not even here. Just launch out on some high-flung theory of old Calvinism that somebody dreamed up back yonder in the middle ages, and say, "This is it. This is my doctrine."

Here is the argument that I want you to answer, Isaiah 2 tells you where the church is to be established. It is to be established in the city of Jerusalem. Daniel 2 tells you when. In the days of the Roman kings is the time. Isaiah 2 tells you how. All of these—^{THE} Isaiah 2, Daniel 2, and Joel 2—

merge in Acts when the Church of Jesus Christ had its beginning among men. It was in the city of Jerusalem, in the days of the Roman kings, when Peter stood up and said, "It shall come to pass in the last days, saith the Lord, that I shall pour out of my spirit upon all flesh." Peter said this is that that had been spoken of by Joel. Joel 2 tells you how the Church of the Son of God would have its beginning. Isaiah 2, Daniel 2, and Joel 2 are fulfilled in Acts 2 on the first Pentecost after the resurrection of Jesus Christ from the dead. We have started over here and taken the scriptures in the New Testament in order of their appearance. We looked at them one by one, and every scripture that taught anything about the church and kingdom, taught that it was in the future, until we came to Acts 1:6, when the disciples said, "Lord, will you at this time restore the kingdom of Israel?" Then we turned to the very last book of the New Testament. We started at Rev. 1:9 when John said he was in the kingdom and the patience on the Lord's day and we found that every scripture, one by one, speaks of the church and kingdom as already being in existence. We found where these hands pointed forward and where these hands pointed backwards, where these hands meet, the church of the Lord and Savior Jesus Christ had to have its beginning. Acts 1:6 says it is not here. Acts 2:47 says the Lord added to it. The only place between Acts 1:6 and Acts 2:47 where it could begin is on the day of Pentecost and they came from the same seed because the church and the kingdom are the same thing. When you plant the seed of the kingdom, the church comes up. That is how I know it is the same institution.

My opponent said last night that I could not find where any apostle ever had anything to do with setting up the kingdom. I turned to Matt. 18, and read where Jesus said unto Peter, "I will give unto thee the keys of the kingdom of heaven." Peter took the keys of the kingdom on the day of Pentecost, put them in the door of the church, turned

the lock on the door of the church and three thousand cried out and said, 'Men and brethren, what shall we do?' Peter said, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.' Verse 41 said, "They that gladly received his word were baptized," and then in verse 47, "The Lord added to the church daily such as should be saved." It was not a question of 'who broke the lock on the smokehouse door.' Peter took the keys of the kingdom and opened the door of the church, and the key fit because the church and the kingdom are the same institution. If they were not the same institution, the key would not have fit. The church comes from the same seed, the word of the kingdom. When you plant the seed, the church comes up. When you plant the seed, the seed is the word of the kingdom; therefore, the kingdom and the church are exactly the same institution among men.

But, notice again. When your time comes now, I want you to say something about this. (To the moderator) If you know anything to tell him you tell it. He did not know anything to say about it last night. Maybe you know something to tell him tonight. Perhaps we can have this where you preach.

All right, let us just look a minute. I want my boys to turn to the chart that shows that the church of the New Testament is the church I represent. The chart shows that the church of Christ is the church of the New Testament, because of what it teaches in regard to the plan of salvation. If you want to know tonight why I know the church of Jesus Christ is the New Testament Church; I know it because it is that institution that teaches the right plan of salvation to the sons and daughters of men. I have the evidence here in such a way that every boy and girl, man and woman in this audience can easily understand it. We have on this board the cases of conversion in the book of Acts. We have them listed in such a way that no person here can misunderstand them. Let me say something now to

our friends in the denominational world. I beg of you with all of my heart to listen to what I have to say. I am not here just to defeat my opponent. I have great respect for him as a man; if not respect for his doctrine. I beg of you that have not obeyed this plan to listen tonight and to meditate upon the things that are said. Here you can find what you must do to become a child of God. On the day of Pentecost, and we have already referred to it, in Acts the 2nd chapter, in verse 37, they said, "Men and brethren, what shall we do?" and Peter said, "Repent and be baptized every one of you in the name of Jesus Christ." In the name of Christ; I want you to have something to say about that for the benefit of these folks from Harding College, will you? They want to know what you think about baptism in the name of Christ. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Baptism, ladies and gentlemen, is taught as being unto the remission of our sins. In Acts 22:16, the commentary on Acts 2:38 when Ananias said to Paul, "Arise and be baptized and wash away your sins." Peter said in I Peter 3:21, "The like figure whereunto even baptism doth also now save us." What does it save us from? Peter said it saves us from something. What does it save us from? Peter said baptism doth now save us. I care not what you say, but when your time comes, just say something. What does it save us from? Peter said it saved us. What does it save us from? Did Peter tell the truth about it when he said it saves us? Now, do not come and say, "Well, it saves us from the Baptist church." Why, baptism is what puts you in the Baptist church. Do not come up here and say, "Well, it does not save you from heaven." Tell me what it does not do. Tell me what Peter said it did do. He said it now saves us.

In the 8th chapter in the book of Acts you have the story of the people of Samaria. The Bible said when they believed Philip preaching the things concerning the kingdom

of heaven in the name of Jesus Christ, they were baptized both men and women. Chapter 8, verse 12. They heard, believed, and were baptized. I am not surprised at that. The Lord said, "Go into all the world," in Mark 16, "and preach the gospel to every creature. He that believeth and is baptized shall be saved." Calvinism says he shall be saved whether he ever believes or whether is ever baptized because those who teach it has all been done for you. Oh, my opponent will say you will believe all right, but you do not have to. The Lord has done all for you; all has been done for you. But when they cried out on the day of Pentecost and said, "Men and brethren, what shall we do?" why did Peter not say the Lord has already obeyed for you. He did not understand the words of the Lord that way. He said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

You will remember in the 8th chapter we have recorded the conversion of the Ethiopian eunuch. He was sitting in his chariot reading Isaiah the prophet. As they went on their way, Philip preached Christ to him. Preached Christ to him! They came to a certain water and the eunuch said "See, here is water; what doth hinder me to be baptized?" Philip said, "If thou believest thou mayest," and he answered and said, "I believe that Jesus Christ is the Son of God." They stopped the chariot, "and they went down into the water both Philip and the eunuch and he baptized him." Acts 8:38.

You wanted to know last night what the ground did to prepare itself, and I intended to tell you. I told you that in the other debate. You paid no attention to it in the world. I shall give you a chance and see if you will pay any attention to it now. What did the seed do? What did the seed do to prepare themselves? All right now look here, he teaches that the alien sinner doesn't have anything to do. All has been done for him, but the seed is not the sinner. God bless your heart; in the parable, the ground is the sinner.

He missed the point. The ground is where you plant the seed, and the heart is the ground. All right, then I shall show the condition of salvation. I shall tell you what you have to do with the seed. You have to preach it. But it took you Progressives to find that out, did it not? The old Primitives did not know that. They would not preach it. You Progressives finally found out that if you do not use the seed you will never grow. You are dying out all over the United States, so you said. All right, we shall sow a little seed. I shall tell you what you do with the seed. You preach it. "Go unto all the world and preach the gospel to every creature." That is what to do with the seed. But look here; the Christian is the ground. All right, now let me tell you what the ground has to do. In verse 15, Jesus said, (Mr. Cook, just sit still now) in that same chapter on the parable of the sower, he said, "for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have closed, lest at any time they should see with their eyes, hear with their ears, understand with their hearts and be converted, and I should heal them." The ground will have to open its eyes, open its ears, open its heart, and understand if it ever wants to go to heaven, and that is why I am trying to teach you these truths.

They came to a certain water and the eunuch said, "See, here is water; what doth hinder me to be baptized?" And Philip said, I tell you now, I'll have to call the church together; I just cannot give you the word right now. We shall call the church together and we shall vote on it and if we decide to take you in, we shall appoint a day for that. Is that what he said? Oh, listen to me neighbors and friends, when we stand in judgment, what did he say? He said if thou believest thou mayest. And they stopped the chariot and they went down into the water, both Philip and the eunuch, and he baptized him. That is exactly what the eunuch did in order to go to heaven. That is exactly what I teach.

If you want to stand up tonight and say, "What shall I do to be saved? What doth hinder me to be baptized?" I shall say with the very words of Philip, "If thou believest with all thine heart, thou mayest," and we shall go down into the water and baptize you and come up out of the water. Paul of Tarsus was told to rise and be baptized and wash away his sins. Cornelius heard the gospel. Peter said, "Can any man forbid water that these should not be baptized which have received the Holy Spirit as well as we?" Lydia was baptized at her house. The jailer was baptized the same hour of the night. He asked the very question that we are discussing this minute. He said, "Sir, what must I do to be saved?" Now do not come and say he said what shall I do to be saved because he was afraid of the Roman government because Paul had already told him, "Do thyself no harm, we're all here." He was not in any danger of the Roman government. He said, "Sirs, what must I do to be saved?" What if Paul said, "No, that's all right, jailor, you don't understand it. The atonement has already been made for you." Listen to me, friends, Christ made the atonement for us and I believe that as much as any man upon the continents of the earth or islands of the sea. But the point is, we have to obey the gospel as the means to our salvation. My opponent does not understand the difference between the cause of our salvation and the means of our salvation. There is not a Calvinist on earth that understands it. God is the cause, and the gospel is the means.

Listen now to Romans 1:16. Paul said, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." And then in II Thess. 1, beginning with verse 7, "And to you who are troubled, rest with us, when Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord and

Savior Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.''' This is the New Testament Church because it teaches men exactly what the book of Acts taught, the great commission, taught them what they had to do in order to be saved, and that's why tonight the Church of Christ is the church of the New Testament.

Let me tell you, my friends, when God's word that is fixed in heaven now, stands and judges us in that day, we will be judged by what this Book tells us to do. You will remember in the book of Rev. 20:12, John said, 'I saw the dead, small and great, stand before God, and the books were open, and another book was open, which was the book of life and they were judged out of the things that were written in the book.''' Those are the things that will judge us in that day. But let us go ahead now and answer some other things that my opponent has said.

He said the name does not always tell what you have. He said if he had a Studebaker car; (so has my moderator; you do not have a thing on him.) You are both off brand on the car. I drive a Dodge. He said he could take the name Studebaker and put on the name Plymouth and it would still be a Studebaker. Yes, but look what a mess he has it in. Now watch the parallel. God made a car; God named it; and God bought it; the name of it on the hood, and God named it Studebaker. That is the parallel now, is it not? Then these Baptist preachers come along and take a wrench and take off Studebaker and put on Progressive Primitive Baptist. God started a church; God named it; and God attached the name church. All right, that is where we were.

Jesus said in Matt. 16, ''On this rock I will build my church.''' Paul said in Romans 16:16, ''The churches of Christ salute you.''' My opponent wanted to know about foot washing. I believe we shall answer that now. We have time, I believe. He wanted to know why my brethren and

I do not wash feet. We do, or there would not be this many in this house and it this hot tonight if we did not. I will tell you right now it would be "Katy, bar the door."

Let us see whether we do wash feet or not. I believe with all of my heart we do exactly what the word of God tells us to do about it. God Almighty tells us where we are to wash them. I do not believe in taking anything out of the setting in which God put it and put it somewhere else. Listen to Paul now and I am reading in I Timothy the 5th chapter beginning with verse 8. Paul said, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported for good works; (hang on to your good works just a minute now, friends and neighbors. Hang on to it. All right now, listen.) Well reported for good works, if she have brought up children," That is one of the good works. "If she have lodged strangers." That is one of the good works. To go ahead, "If she have washed the saints' feet." That is one of the good works. "If she have relieved the afflicted." That is one of the good works.

All right now, listen. "And if she has diligently followed every good work." Paul calls them good works before he names them and calls them good works when he named them, and said that is what the widow is to do. Where does she do this? Why, she does it at home. Where are we to wash feet? We are to wash feet at the same place we bring up children. We are to wash feet at the same place we lodge strangers. We are to wash feet at the same place we relieve the afflicted. I cannot go into the home and take out what God relegated to the home and take it over and put it in the church. Let me draw the parallel to it.

He talked about Acts 2:47, "They continued stedfastly in the apostles' doctrine," I mean 2:42, "and fellowship and breaking of bread and prayer." Where do we do that?

In the church, in the service, in the assembly. What if I started to take the Lord's Supper home with me? What if I should decide now that I am going to take the Lord's Supper out of the church where Paul put it and take it home with me? What about it? You say that would not do; how do you know that would not do? Here is how I know it. In I Cor. 11th chapter, Paul said, "'For when ye come together in one place this is not to eat the Lord's Supper.'" That is why they came together. They came together in the church to eat the Lord's Supper. May I take the Lord's Supper out of the church and take it home? Why, you say NO. All right, how could I take the washing of feet from the lodging of strangers and relieving the afflicted out of the home and put it in the church? I just want to leave it where God put it, that is all. My brethren and I believe it upon the continents of the earth and islands of the sea. You just find where they wash feet in the service of the church. Find where it was given as a part of church worship. It was given to teach humility. I do **not** deny that for one minute. But I believe it needs to be left **exactly** where God Almighty put it.

My opponent said in Acts 20:7 that I missed the point and said when the church came together. I think I made that mistake, but I want to just go ahead now and go to I Cor. 11 and get the same point. Acts 20:7 says when the disciples came together to break bread. Of course, the disciples were the church. You say, How do you know? I know because I can turn to I Cor. 11th chapter and find it. Listen now, and we shall be glad to read it to you. Paul said in I Cor. 11:20, "'For when ye come together in one place this is not to eat the Lord's Supper,'" and he condemned the church at Corinth for coming together for another purpose other than that of eating the Lord's Supper. Therefore, when the disciples came together at Troas to break bread, that was the church that came together. One of my brethren out here wanted to ask you how many first days of

the week there were. If you do not keep the Lord's Supper on the first day of the week, how will you tell which first day you keep it on? Tell me this, how many Sabbath days were there? When the Lord said keep the Sabbath, how many Sabbaths did he mean? If they met on the first day, how many first days are there?

Then Mr. Cook went to Isa. 62:2 where it said they would be called by a new name which the mouth of the Lord should name and said the new name was Sons of God, then he said it was Israel. Why, when Jacob wrestled with the angel back yonder in Gen. 32:28, God changed his name to Israel. My opponent said that was the new name that God still had to give in Isaiah 62:2. Why, God gave Israel in Gen. 32. You missed that.

Now come again and tell me what the new name was. You said, why, it was the Sons of God! Different ones were called Sons of God in Gen. 6:2. I made the point and made it just as clear as I can that they had been called the children of God in Gen. 6:2; brethren in Psalms 131:1; disciples in Isaiah 8:16, saints in Deut. 32, but God said, I will give you a new name. You will not get by on Israel. You need not try. You will not get by in this debate on the Sons of God. You need not try it. God used these names all the way through the Old Testament. I want to know what the new name was. God said he would give a new one, and I say that name is Christian. He said he would give it when the Gentiles saw the righteousness of God. In Acts 11 and in verse 26, they were called Christians first at Antioch. The Church of Jesus Christ, the Church of Christ, is the New Testament Church because it wears the name Christian. That is the name that gives God glory, and gives Christ Honor.

My opponent wanted to know when I was baptized who my mother was. They have been asking us that for years. Let me get another thing in the record here. In the former debate that I had with him, I said something about having

debated you people before, talking about the Baptists in general. I have debated Missionaries, and Landmarks, and now Progressive Primitives, and I was talking about Baptist people in general. Then later he asked me if I had ever debated a Progressive Primitive Baptist. I did not know there was such a thing until Moon McMullin wrote me and asked me to come up here and debate Mr. Cook. You talk about when Campbell started the church; I want to know when the Progressive Primitive Baptist Church was started. When was the Progressive Primitive Baptist Church started? That is, the group you are a member of.

Now you listen very attentively to Mr. Cook and to the things he shall have to say. May God bless you for this very fine spirit and very fine way in which you listened.

MR. COOK'S THIRD NEGATIVE SPEECH

My beloved moderators, ladies and gentlemen, Christian friends, indeed it is a pleasure to stand before you in the evening part of this another day to contend for the truth of the Bible. I appreciate deeply this audience of people and I am sure that there are some children of God among the people who I am now debating. My heart goes out for you and I am conscious of the fact as you are the children of God, you have a tender feeling in your heart for the truth of God. I am going to respect you and I will repeat that I am not in the negative against the scriptures. I am not in the negative against the church of the New Testament. I am in the negative of this man and his people being the church of the New Testament. Now keep that before you.

Mr. Miller never said one word about the negative argument that I put over last evening against his doctrine. I introduced eight negative arguments. He never noticed the first one, and I want to mention some things he said tonight after I discuss a few things he said last evening.

In his first speech Mr. Miller said he and his brethren did not claim to be connected with the brethren at Jerusalem. He also stated that the disciples or the apostles set up the church in which he is a member of on the day of Pentecost and they were connected with Jerusalem. If you have no connection with those people at Jerusalem, you are bottled up, Mr. Miller. He stands before you and tells you that you have no connection with the apostles as they were occupied in Jerusalem. Then he comes and tells you that they set up the church which is his church. Why, if he's right in his teaching, the apostles were never qualified to establish a church, because he says you have to be baptized to be a member of the New Testament Church and the apostles were not baptized, there on that day. You're confused, Mr. Miller. Now you people look at that from the seriousness of it. Look at the truth of it. Weigh the truth of it.

He asked me last evening if Alexander Campbell named the church at Antioch. Were the disciples at Antioch when he said, "At Antioch the disciples were first called Christians?" No sir, he did not. Alexander Campbell did not give them the name Christians. He gave them the name Disciples of Christ, and I wonder why you people got tired of the name Disciples of Christ, and changed it to the Churches of Christ, and put it before people that you are the Church of the New Testament and you have become so dissatisfied with the disciples of Christ being the name that you changed it.

I asked him last evening how long he had been carrying the name Church of Christ and he hasn't told me. He did teach that Alexander Campbell taught that baptism was for the past sins of the individual. Now you teach that. I asked Miller last evening to put his finger on a congregation of people who taught repentance, faith, and baptism as the means for the past sins and he hasn't done it yet, prior to 1827. I asked him last evening if the church has existed from the day that Christ established it until now. He hasn't said.

Mr. Miller cannot be the true church because he will invite the world to take the Lord's supper with him, and at the same time you would not ask one of those brethren if they were a Methodist, a Missionary Baptist, or if they were Progressive Primitive Baptists which he hates so bad. You wouldn't even ask them to offer prayer in your service. You wouldn't even ask them to dismiss your service with prayer. Yet, you'll take the bread and the wine and pass it to them and stand in their presence and tell them that they are doomed for hell if they don't let you baptize them. Now you talk about a narrow doctrine. That is narrow and it's rotten at both ends and it's broken into in the middle. Where in the Bible did any congregation of Christians ever invite the world to worship with them? I am going to prove to you right now that you are a denominational people, and you speak hard against it on the radio

and I imagine you do it from the pulpit. I guess you do. If you don't think there's somebody there to catch up with you.

Now listen: the word church is a noun as you know. A noun is the name of a person, place, or thing. Therefore, you call yourselves the Churches of Christ, which, according to Webster identifies you as a denomination. Now you claim you speak where the Bible speaks. Stay with it. That identifies you as a denomination of people.

There's another question I want to ask him. Mr. Miller, have you ever known of the Church of Christ withdrawing from another Church of Christ? You claim that they are independent bodies. All right, if they are independent, and if this one is independent and that one is independent, I want you to tell me on what logical reason you have the right to withdraw.

I want you to notice a few things now that he said in his speech about foot washing. He reads the 5th chapter of Timothy and proves that foot washing is a good work. I agree with him. Paul was teaching Timothy that the church was under the obligation to care for her if she had done these good works. Paul respected foot washing of being so honorable unto God that if the widow had not washed the saints' feet, she was not qualified to be taken in for support from the church. You claim you speak where the Bible speaks. I will challenge you to show anywhere in the New Testament where they were commanded to wash feet at home. Of course, you wash your feet at home. You would not be a decent man if you didn't.

Now listen, friends. God taught a lesson in the 13th chapter of St. John and he taught it to the church, because that lesson was taught just before Jesus ascended back to heaven. As Jesus taught his disciples, after supper was ended, He rose from supper and girded himself with a towel, poured water into a basin and began to wash his disciples' feet in the church. I told you last evening that I did not blame you for not doing it. If you were the church, I would criticize you for not doing it. But he claims to follow

Christ and keep the commandments of Christ. If you will read John 13:13 and 14, you will get what the Lord said: "Ye call me Lord and Master for so I am. If I then, your Lord and Master, have washed your feet, you also ought to wash one another's feet." Now where was that? That was in the church, and did you know the little word 'ought' in the text is a binding obligation upon the disciples and the church today. I am going to prove by your failing to do that thing that you are not the church. The reason I will do it is because I will carry your mind to Matt. 7:26, the latter part of that text where my Lord said this: "Whosoever heareth these things of mine and doeth them I will liken him unto a wise man." All right now, this is the saying of Jesus: "If I have washed your feet, you also ought to wash one another's. Whosoever heareth these things of mine and doeth them, I will liken him unto a wise man that dug deep and built his house on a rock. But he that heareth these things and doeth them not, I will liken to a foolish man." Foolish, foolish; there you are. Foolish because he claims you can go out here in the homes and practice foot washing. I will challenge him to prove that he has gone into anybody's home and engaged in the act, unless it was someone sick in the hospital or in bed and needed somebody to minister to them, but you cannot substitute that service and transplant it into the service of the church, and make it a church service. You cannot do it. All right, as these things belong to us, I want you to think of them carefully. . The reason I do is because they are taught in God's word. I believe the scriptures and I want him to speak where the Bible speaks, and I want you to notice now, but before that though, I am going to read to you. I am going to give you the exact foundation and the organization of your church. This is the Religious Denominations of the world, and here you are: "Thus we are taught that penitent believers: are born the children of God by baptism, that salvation is connected with baptism when accompanied by faith, that remission of sins is to be en-

joyed by baptism through the blood of Christ, that person having previously believed and repented, washed away their sins in baptism, calling on the name of the Lord that they professed to be dead to sin and alive to God in the action of baptism. But believers put on Christ when baptized into Christ; that the church is cleansed by baptism and belief of the word of God; that men are saved by baptism in connection with the receiving of the Holy Spirit and that the answer of a goodconscious is obtained in baptism through the resurrection of Jesus Christ." There is the doctrine that Alexander Campbell introduced. Those people came together, and he said they started from nothing. That doctrine has been taught from that good day until this one.

I asked Mr. Miller last evening: Is baptism the essential thing of the new birth? and I ask you: Is baptism essential to new birth? Then as you are baptized, you are born of the spirit, then who is your mother? There is the thing I am debating against. I do not believe in it, do you? This doctrine, my friends, as it is taught, bars every person in this audience who has not been baptized by these men here, bars them from salvation and they will have eternal punishment forever and forever, because they will not baptize you unless you deny everything else and believe his doctrine. Here is another reason. That boy is agreeing with me. Here is another reason I do not believe in it.

Did you know your salvation depends upon this man? (Points to Miller) It does not depend upon you. Yet they will tell you that you must believe; they will tell you that you must repent; they will tell you that you must confess, and at the same time those Christian graces exercised by the individual after you have met with all of them, your salvation depends upon the preacher. Now I dare you to deny it. Have to be baptized in order to be saved. Your salvation depends upon the act of the preacher. I said to him last October that if his doctrine was right, then he and you brethren who associate with him are responsible for the damnation of the people in Berrien County.

Oh, you say NO. We preach it to them. I don't care how much you preach to them, if the salvation of the sinner depends upon you, you, you, you, and you. (Points to all those preachers) Then are you not the cause of the salvation?

He wants me to refer to the chart. Listen to me. I referred to his chart last evening. Beginning at the 1st chapter of Acts and through the 2nd chapter, I asked Mr. Miller to give me one scripture in those two chapters that even intimates the setting up of the gospel kingdom. I challenged him to do it; I am doing it now. Prove your doctrine by the scriptures you use. Quit using these certain ones, just a little figure here and a little figure there. No, I want to use this one. I will get to yours by memory. I know what he says. He has the 2nd chapter of Acts in the center and he has the hands pointing to it; that is what the prophecy said about it coming right over here. Then he has all the preaching of the apostles after the day of Pentecost pointing back to it. All right, as that is your figure, I am asking you to give me the verse in Acts 2 that intimates that the apostles set up the church. He can't do it. You folks can laugh if you want to, but he cannot do it.

Another thing he said I asked him last evening was to give one scripture where the apostles set up the church, and you know what he used? He came back and used Matt. 16:18, where Christ said unto Peter, "I deliver unto thee the keys of the kingdom." He did not say one word about building a church, constituting a church. The keys of the kingdom were given to those apostles for the right to execute the law or the government of the church which belonged to God. Why, certainly, I will carry you a little farther on that. Now read with me a verse or two from the 18th chapter of Matthew and we will see more about the keys.

Mr. Miller talked about an erring brother; and after he has erred you can go to him and talk to him. If he refuses to hear you, then take two or three with you and if he still doesn't hear them, then carry it to the church.

Now there is the church before the day of Pentecost. Don't forget it, and if a man fails to hear the church, then Let him be unto thee as a heathen and a publican. For, now watch it, "For I delivered unto thee the keys of the kingdom, whatsoever thy bind on earth shall be bound in heaven; whatsoever thy loose on earth shall be loosed in heaven." All right, that is the purpose of it. Now read those verses; connect them together.

Then Mr. Miller comes back and said he was going to prove to me that this seed is the kingdom, the seed of the kingdom. He has not done it. But I will tell you what he did do. He used a scripture that stands right in his face to overthrow your doctrine. He cannot find the seed of the kingdom as he said last evening, and yet we speak where the Bible speaks. He comes back to Matt. 13:18. All right now hear the parable; hear the words of the parable. Here is the seed sowed now and he said it was the seed of the kingdom, and he said wherever the seed is planted the kingdom is produced. It failed there because the man did not understand and here is where the seed fell by the wayside and failed to accomplish the design in which you said it was purposed for. Don't forget that. Luke 8:11, The word is the seed. All right, the word is the seed and I asked him last evening and he hit at it, but he missed it. I asked him what the seed did in preparing the ground. All right now, he comes back and he says, Now the ground must believe, the eyes must be open, the ears must be unstopped, the heart must be converted. He has the individual doing that, according to his explanation of the text. All together wrong; the text said that the Lord converts and he will do that thing. The good ground represents the children of God. God prepared the heart. The preparation of the heart and the answer of the tongue of man is from the Lord and not of the individual. Prov. 16:1.

Then Mr. Miller comes to history and he thought he introduced a stem-winder. He called this man, John Smyth, Smyth. It is spelled S-m-i-t-h, and that is pronounced Smith

in our day. He claimed that this man had no one to baptize him; that he baptized himself. He did not do that. Nevertheless, this man had no connection with the church of the New Testament. That is right, and he decided that he was going to coincide with Arminians over there who had been teaching a universal doctrine. You don't like him because he doesn't teach baptism as essential to salvation. But Smith decided that he was going to exercise the same thing, so he went over to Scotland and there he got a group of men together. They decided among themselves how they were going to organize what is known as the General Baptists, not the Primitive Baptists, not the Progressive Primitive Baptists, but the General Baptists. John Smith was the daddy of them just like Alexander Campbell was daddy of your church; just exactly.

Mr. Miller referred to what I would say about the jailor when he saw Paul and said, "Sir, what must I do to be saved?" He said I would say, "Oh, nothing, nothing, nothing." All right, let us see what Mr. Miller would say; but first let us get what Paul said. Mr. Miller has been trying to tell you that he speaks where Paul speaks and he is silent where Paul is silent, but here he has added. Paul said, "Believe on the Lord Jesus Christ and thou shall be saved, and thy house." Miller said, "No, that is not sufficient, jailer; no, believing is not sufficient. I will have to baptize you." That is what he said. Paul did not say that. He just acknowledged salvation upon belief. I am stating the fact and if you will go back and read the 12 chapter of Acts and the 18th verse, you will find that those jailers back there were put to death because Peter was delivered from jail. That is the very thing the man in the 16th chapter of Acts was afraid of. That is the very thing. Now this is true over in the 12th chapter and so it in the 16th chapter.

Then Mr. Miller quoted Thes. 1:7 and tried to prove here that eternal destruction is going to be pronounced upon a person because he obeyed not the gospel. Why don't

you notice how that text reads: "Christ will come taking vengeance on them that know not God and obey not the gospel." Now why didn't they obey the gospel? Because they did not know God.

Now you children here, I am satisfied that you are in school, probably in college; you get that down on the board and study that from the language in which it is spoken, and you will see the truth in the text. We find that these people knew not God; so the gospel is to those who know God.

All right, I am going to introduce this for my negative argument. These people knew not God. Let us go to John 4:6, "They that are of God heareth us; they that are not of God heareth us not. They are of the world, therefore they speak of the world." In John 10:41, "Why do ye not understand my speech, even because you cannot hear my word?" Why didn't you answer John 12:40? Why, these people could not believe.

You teach in the case of conversion, the words believed, repented, confessed, and baptized. Every one of these scriptures there, I believe them. Every one of them. I believe that the man who heard the gospel is a child of God. Mr. Miller says he isn't. I am telling you that he is, and I am going to prove to you that he is, because the scriptures verify it. They that are of God heareth us. They are of God. They belong to God. They believe. "Whosoever believeth that Jesus is the Christ is born of God," I John 5:1. That is more evidence of God's child.

Repent; for repentance is the evidence of the life Christ has given for your sins and is the fruit of life. Read Romans 2:4, "Know ye not that the goodness of God leadeth thee to repentance," so God leads these people. Repenting is the evidence that they are children of God, and the person who confesses that he knows God is a child of God. The person who is baptized expresses the desire that he wants to follow the Lord that bought them, gave his life for them, and shed his blood for their sins; they want to be baptized because baptism is the figure of the death, the burial, and

the resurrection of Christ and they want to follow that as much as possible. Children of God; now that is every one of them. Now you prove that they are not. I am saying you used that to prove the identity of your church. I am using it to prove to you that they are the children of God.

Mr. Miller said he had debated Baptists, Baptists, the Free Will Baptists. I didn't ask him that question that night. I did not ask if he had ever met a Free Will Baptist; I asked him if he had ever met a Primitive Baptist, and he said, NO. Now he comes up and says he didn't know there was such a thing as a Progressive Primitive Baptist until he heard from Evans over here. Now he wishes he never had heard about them. He has confessed that he is not satisfied because he will not set forth the scripture in the first and second chapters of Acts where the church had its beginning. If I have enough time to.....(time up) Thank you.

MR. MILLER'S FOURTH AFFIRMATIVE SPEECH

Gentleman moderator, worthy opponent, ladies and gentlemen, I want to say to you now in the closing speech of my part of this discussion tonight that I never was as glad in my life to do anything as I am to answer my worthy opponent. I will declare, he is the most mixed up individual that it has ever been my privilege to see, and I am sorry that he cannot understand and does not see the truth of the living God.

Now to work, because after all, in a debate that is what you have to do.

My opponent said he wants to know who my mother was. Bless your heart, he has been trying to get me to answer. I meant to tell him in the last speech, but time ran out. If he had read Gal. 4:26, he would know who our mother is. The Apostle Paul said, "But Jerusalem which is from above is free and is the mother of us all." I have no desire to change what Paul said about it. I believe I shall leave it like the apostle fixed it.

He said that I said my brethren did not claim any connection with the Jerusalem church. I did not say any such thing. He has that just as wrong as anybody on earth could have anything. I said we did not claim to be the congregation that was established at Jerusalem, but that we are a product of the New Testament exactly as they were a product of the living word of God. I do not personally claim to be a member of the Jerusalem congregation, but I claim to be a member of the blood-bought, heaven-sent, and spirit-filled church that was established on the day of Pentecost in the city of Jerusalem. Not of that congregation, but of that great institution that began that day; the institution of which my Lord is head and of which he is the Savior. You will remember Paul said in Eph. 5:25, "He is the Savior of the body." Then in Acts 2:47, "The Lord added to the church daily such as should be saved." I want to know if he left anybody out. You never did tell me last night.

You failed to tell us in your speech if the Lord added the ones that should be saved. Did he leave anybody out that should be saved? The Lord did the adding; the Bible says He added the ones that should be saved. If there is anybody who is not in the church, then he is one that should not be saved, because the Lord added the ones that should be saved. Now you tell us about that when your time comes.

Then he wants to know....oh, he said, I cannot find anywhere between Acts 1:6 and Acts 2:41 where the church is found. I have it drawn down so close that there is not a Baptist on earth who can place his church in between the two scriptures. I have it so close you could not even squeeze a General Baptist church into it. Did you hear him running down these other Baptists? My friend, if you are a General Baptist, you see now what he thinks of you. And if you are a Free Will, he is on record tonight. If you are a Landmark, goodness knows what he would think of you.

I am going to place the church somewhere between Acts 1 and 6 and Acts 2 and 47. I shall draw it down a little closer. And I shall point it out so clearly that you can stand on it and holler Halleluia. Will you do it if I find it for you? Will you do it? I shall put it right on the very mark, at the very hour it started.

Let us look at Mark 9:1. Jesus said, "There are some of you who stand here who in no wise shall taste of death till you see the kingdom." With what? with power. That is exactly it; you shall see the kingdom come with power. When did the power come? Listen to Acts 2, I shall begin reading with verse 1. Is that close enough? Acts 2:1. Can I get any closer than that? That is where the church starts. Is that close enough? Do you want it any closer than the very first statement in Acts 2? You do not want to read from Acts 2 and see, do you? Listen now. "There are some of you who stand here who in no wise shall taste of death till you see the kingdom come with power." Mark 9:1. Now Acts 2:1, "And when the day of Pentecost was

fully come they were of one accord in one place. Suddenly there came a sound from heaven, as of a rushing of mighty winds, and it filled all the house where they were sitting and there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance.” The power came to fulfill Mark 9:1 in Acts 2, verses 1 through 4. That is exactly it.

You are a debater. Come on now and debate. You have been studying the Bible longer than I have. We are in a good humor; you are just wrong, that is all.

Where do you say the church started? Do not wait until tomorrow night to tell us. You Harding Chorus children, cancel your trip, and stay and see where he places the beginning church. There is no telling in the world where he will start it. Let us go on a bit. Did that fix it exactly where it started?

You remember when they came together and heard these men speak with other tongues as the spirit gave them utterance, the people said they are drunk. Peter explained, That is not so, seeing it is but the third hour of the day, which is 9:00 in the morning. Acts the 2nd chapter, city of Jerusalem, days of the Roman kings, when God poured out of His Spirit, when the power came and that is exactly when the power came and that is exactly when the Church of the Lord Jesus Christ had its beginning. Then my opponent wants me to find the church like the one that I am a member of before 182/!

It is a funny thing, but he could not have picked a place on earth any worse to make that argument than here near Valdosta. There could not be on the face of this earth any worse place to make it than here because Christian Dasher was a member of the Church of Jesus Christ, right here in this section long before he ever heard Alexander Campbell. Why, these seed will just come up anywhere you sow them. Campbell did not have to sow them. You can sow them if

you will get away from that old Progressive Primitive Baptist Church and preach the truth. You can get some of these seed to come up, too. You can sow them; you can sow them; you do not have to quit your job. Just go over there and sow these seed and change the whole church and stay right with them in our fellowship.

Let me read you a little about the church before his 1800. They have been going over the country with that argument ever since my granddaddy wore knee breeches. And there is no farce in the world to it. Do we have the seed now? Have we had the seed through the ages? Will the seed produce it? It will anytime you sow it. It makes no difference who sows it. He said Campbell started the church and I am still waiting for him to tell me anything Campbell started He said Campbell started baptism for the remission of sins. We want to consider that now. You wave to me if I try to go by it. I do not want to miss it. He has finally found something he thinks Campbell started, but I shall show him where it began. Christian Dasher's grandsons, and great grandsons, and great grandchildren are right here in this audience. Let me read to you. "Down at Savannah one S. C. Dunegan, a native of Connecticut, of Episcopalian parentage, and a great reader of the Bible, particularly of the New Testament, learned that he had not obeyed God. By some means, it is not known by what, he found some person who was competent, upon whom he prevailed to immerse him upon a simple confession of faith in Christ. During this same time, over in Ebenezer about 25 miles away, one Christian H. Dasher had studied at the same Book and learned that his Lutheran sprinkling was not baptism. He traveled to Savannah and after hearing of Mr. Dunegan, discussed the scriptures with him and was baptized into Christ for the remission of his sins. This took place in 1819. In the early part of 1830, Mr. Dasher moved to Lowndes County, near what is now Valdosta and the church met in his home until his death in 1866." He had never heard of Alexander Campbell until years after he be-

came a Christian. I did not hear of Campbell myself until after I had been preaching the gospel for a long, long time. If they say children wear the name Christian because Campbell taught them to be Christians there they do not know that Peter said: "If any man suffer as a Christian, let him not be ashamed." You have that tied on the wrong fellow. Campbell did not start the name Church of Christ. Paul stated it in Romans 16:16 when he said, "The churches of Christ salute you." That is 1800 years too early for Campbell. Campbell did not start this plan of salvation. It started in the book of Acts. Campbell did not start singing, and praying, and giving, and taking the Lord's supper on the Lord's day in the Lord's house. Those were started in the New Testament. He said Campbell started baptism for the remission of sins. We are going to get to that in a minute. I want to read where this is found, because he might want to check it. It is in "Churches of Christ" on page 214 by John T. Brown, published in 1904 by a firm in Louisville, Kentucky, right here. This Christian Dasher's children are here to tell you the story. But what difference would it make? If you have the seed, will they come up? Why do I have to go back and look someone up and find the seed and say, Will it be all right with you, Paul, if I sow the seed? The Lord said, Go all over, and preach the gospel to every creature. He that believeth and is baptized shall be saved.

He said, "O now listen, this doctrine of yours is narrow in the middle and rotten at both ends." Listen. He teaches that a little baby is born in sin, (tell us about that when you come to the stand); that he is full of Satan; that he comes out of the womb speaking lies; that he is as mean as a snake. My opponent would have every little baby (of the non-elect) that ever died in his mother's arms before its lips ever learned to form a word, go to hell. Then he will sit down in his Progressive Primitive Baptist Church, and (I'm of the opinion from what he said) will not even eat

with a General Baptist. Do you think he would? Or that he will not even eat with a Missionary, or a Landmark, or a Seven Day or any of the other 29 kinds of Baptists.

Then he wants to talk about me being narrow. Brother, on the Lord's supper, these people here in Nashville stand with me. On the fact that you must do something to be saved, they stand with me. We may not agree on what it is, but we have agreed that there is something to do. You and these men with you are the only ones here who teach that one does not have to do a thing. Even the Missionaries say you have to believe. They at least know you must do something, but you think all you have to do is sit and dangle your feet in the brook of God's grace and He'll just hand it there to you without your doing anything.

Then Mr. Cook comes back and says Webster says in his dictionary that the Church of Christ is a denomination. Now that is something. I wonder what Webster knows about it? Then he continues and says, why Paul respected foot washing. Yes, so do I. What does that have to do with where the Lord put it? Paul was an apostle. He wrote and put it in the same place where ye lodge strangers. That is my point. That is where Paul put it. He put it where you bring up children; he put it where you wash the saints' feet. He put it where you practice good works: at home. That is where I shall leave it. If you try to take the Lord's supper out of the church and put it in the home, I am going to oppose that. If we try to take foot washing out of the home and put it in the church, I shall oppose that, I will leave foot washing exactly where God Almighty put it. He then comes along and says he wants me to see something in Matt. 7 and he turned over and read in Matt. 6. What in the world would you ever turn to Matt. 7 for? Let me read some to you and see what the Lord is teaching in Matt. 7. Jesus said, "Whosoever heareth these things of mine and doeth them." Why, he does not believe you have to do a

thing in the world. I debated here last fall and he contended that salvation was unconditional, that there are no conditions to be met, that it has all been done for you. Jesus said, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man that buildeth his house on a rock." Let us see about the fellow that did not do it. He heard the sayings but he did not do them. Now listen. "Everyone that heareth these sayings of mine and doeth them not," what about him now? "I shall liken him unto a foolish man. He built his house on the sand and the floods came...." Now I want to know if the Lord would tell a man to build a house when he could not build? Does God say build it on the rock, when a man could not if he wanted to? Does God say build it on the rock, when he could not do it if he wanted to?

Jesus said, "Come unto me all ye that labor and are heavy laden." When the Lord said come, I think he meant come, because a man could come, and if a man could not come, the Lord would not have said come, but Jesus said come. He said, "Come unto me all ye that labor and are heavy laden." I want to know about the man that hears the sayings of Jesus and doeth them not, is it true that he could not have built his house on the rock if he had wanted to? Was it fixed so he had to build it on the sand? That is your proposition.

Then he comes along and wants to know what depends on the preacher. Well, I shall tell him just exactly what the Bible says depends on the preacher, and then move to some other things. Let me turn now to Romans 10 and I shall show you exactly what the Apostle Paul said depended on the preacher. Listen now, and let us begin reading with verse 12. Paul said, "For there is no difference between the Jew and the Greek: for the same Lord is over all...." You say he is just over the elect, but Paul said he is over all, "rich unto all that called upon him." "For whosoever shall call on the name of the Lord shall be saved. How shall they call on him in whom they have not believed? How

shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" That is what Paul said about it. Jesus said, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved."

Then he goes to Matt. 18 and said the Lord said, "Tell it to the church." Why, of course, he was legislating for the church. For that day when the keys of the kingdom would be used. On the day of Pentecost when the tongues like fire came, the Lord established the church and when that time came, they were to tell it to the church, because the Lord had already told them what to do. One of the things the spirit was to do was to bring to the very members all things that Jesus said, "I have said unto you."

Then he went back to Matt. 14. We are going to wrestle him to death in Matt. 13. I believe we have him there like the angel had Jacob. I want to read in Matt. 13, about the one who lost the seed from his heart. Listen now. "But he that receiveth the seed in the stony places, the same is he that heareth the word, and with joy" — what did he do? — "received it." Yet he hath no root in himself but endureth for a while but when tribulation or persecution ariseth because of the word, and he is offended." Now there is where one received the word and fell from grace after he got it. He became offended, and lost the seed from his heart because he would not endure and so fell from the grace and favor of God Almighty. That is exactly what happened.

Then he goes to Smith or Smythe. You know it just does not make any difference to me about Smith or Smythe or man or wife. I want to know where the Progressive Primitive Baptist Church is found in the word of God. You can just have old Smith any way you want him. I do not want him at all. You say you do not either. You say he is a General Baptist, and you will not have anything to do with him. Shame on you. Let him be Smith or Smythe, man or wife, I care not.

I want to know where he finds the name Baptist to start with. I care not whether it is Missionary, Landmark, Free-will, General, Seven Day, Primitive, or Primitive Progressive or Progressive Primitive. I just want to know where any of God's people are ever called Baptists. I shall not fuss about Smith or Smythe. That doesn't make any difference. But this name Baptist makes a lot of difference, and I want to know where you will find it. He then goes to II Thes. 1:7 and 8 again and said the Lord will take vengeance on them that know not God. Of course, that is right, but you did not say the other half of it loud enough. You are holloring in the wrong place. Listen now, "'and those that know not God,'" and what? "'that obey not the gospel of our Lord Jesus Christ.'" There are two things wrong with them. They do not know God. That is one thing, and that is right, and they do not obey the gospel of the Lord and Savior Jesus Christ. That is why in Romans 10, verse 16 you will remember Paul said, talking about those that would not obey, "'For they have not all obeyed the gospel.....'"

Then he wants to know if one is a child of God before one is baptized. Well, let us just try it and see. Let us go to Gal. 3, verse 26, "'For ye are all the children of God by faith in Christ Jesus. For as many of you,'" now listen, "'as have been baptized into Christ have put on Christ.'" Are you a child of God out of Christ? What about it? What about those two questions that I asked? Are you going to let this night session close and not answer? I would be ashamed. A man as well known among Progressive Primitive Baptist people as you are. Just ask you two questions and you will not answer them. He said he knew what was on the chart. He needs to learn what is on the chart and then preach it. That is what he needs to do. He wants to know if one is a child of God before one is baptized. Paul said "'As many of you as have been baptized into Christ have put on Christ.'" Now get your tenses right. "'You are the children of God by faith.'" That is what you are now. All

right, how did you get that way? "For as many of you as were," that is past tense, "baptized into Christ have put on Christ." The way one becomes a child of God by faith is to be baptized into Christ to put on Christ. Does God have children out of Christ? If he does not, then one has to be baptized into Christ to put on Christ. That is exactly what the word of God says about it. Jesus said, "He that believeth and is baptized shall be saved."

Then he went to the Philipian jailer and said, I did not not believe conditional salvation just because Paul just told him to believe. He does not believe the jailer had to even believe. He does not even have any faith in faith. If the jailer just had to believe, I would have him defeated, because he says you do not even have to believe. He does not even believe you have to bat an eye. He just thinks it has all been fixed for you. If you are in, you cannot get out, and if you are out, you cannot get in. Your destiny is fixed, settled, and sealed from the foundation of the world.

My opponent says that Campbell started the doctrine of remission of sins, past sins, in baptism, and he asked me last night what kind of life I had had when I was baptized. Now let us see if we can get all that in right here. He talks a lot about Romans. We shall have more to say about Romans after a while. But you remember that in Romans the 6th chapter beginning with about verse 16 and 17, the Apostle Paul said, "Know ye not, that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then..." Is there any way I can emphasize it to you? Maybe if I just be silent a minute that will emphasize it. Listen now, "Being then, being then made free from sin, ye become the servants of righteousness." When did ye become free from sin, being then made free from sin? You became the servants of righteousness. When

did they become free from sin? When they obeyed from the heart the form of doctrine delivered. What was the form of doctrine delivered? Let me turn to Romans 6 now and begin reading with verse one. We shall read now the great Roman letter beginning with the very first verse of Romans 6. Paul said, 'What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father even so we should also walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' Listen to me friends, you that have not been baptized with your Lord by baptism into death, we are preaching and pleading for your souls tonight. We are not just trying to answer my opponent. Truth is our object, not victory.

Have you been buried with your Lord by baptism into death? Have you been planted with him by baptism into death? That like as Christ was raised up from the dead, so we can walk in newness of life. Let us see now. On this side of the chart, we have Romans 6 plain like this. In verse 17, they were the servants of sin. In verse 20, they were dead to righteousness. In verse 6, they had their fruit in sin. In verse 6, they were the old man and had the old man on them. All right, they obeyed from the heart the form of doctrine delivered. They were baptized into the death, into the burial, and into the resurrection of Christ.

And for the sake of the book if it is ever published, in I Cor. 15, you will remember Paul said, 'I delivered unto you first of all that which I also received.' How Christ died for our sins according to the scriptures, how he was buried, and how he arose again the third day, according to the scriptures.' We are buried with him by baptism into

death that like as Christ was planted, we are planted, like as he was raised, we are raised. That is the form of doctrine delivered.

Paul said, 'Being then made free from sin.' Over here after they have obeyed the form of doctrine, they are a servant of righteousness. Verse 18. Are you going to answer it now when you come to the stand? Will you do it? I like you, you know that. We get along fine. But why in the world do you not say something? Take the charts up. These people know why you are not doing it. They know you are not. This is your last speech and unless you get started and no one will put you up again. If you want to stay in this business, you will have to get to work. Now, look here. In verse 18, they were the servants of righteousness. In verse 11 they were dead to sin. In verse 22, they had their fruit of holiness and in verse 4 they had newness of life. That is one kind of life I have now; I have a new life. I did not have that new life until I was buried and put off the old man and brought up the new and then walked in newness of life. I have that new life when I bury the old man and bring forth the new. That is when the Apostle Paul said we become a servant of righteousness. We are then made free from sin. We then have a right to stand before God as his child.

Now, in the closing minutes let me give a summary. Ladies and gentlemen, this closes the affirmative now, my affirmative in this discussion. I want to say to you that I started in the beginning by calling attention to the seed. I said the seed planted will produce the very same thing they did 1900 years ago. If the word of the Lord is planted now, the same thing will come up now that came up then. If men and women cry out today and say 'What shall we do?' and I give them the very answer that the apostles gave, if the seed made Christians out of them then, we shall make a Christian out of them now, because it takes the New Testament to produce the New Testament Church. I have pro-

ceeded to show, locate, and establish the church of the New Testament. I told you that I wore the name Christian, that it was the new name. Why do you come back to Israel? Say something about the Son of God. Take the position the name is Hephzibah and Beulah, but if I were you, I would say something. I would not let these boys and girls come all the way from Arkansas hear me and not say anything about it. What about baptism, what does it save us from? Peter says it saves us. You tell us what it saves us from. What about the word of the Lord, the seed? Do we have it now? If we do, when we plant it, what will come up? He has ignored everyone of these things. He is like the fellow who did not want to see the rats in the barn, and he sent the boy in and told him to shake everything in the barn and he would stay on the outside and see if he could see any rats and the boy would shake and they would run out and the boy would see them run out. And the boy would hollo out to his pap, said, Have you seen any yet? And the man would say, Not a one. The boy would shake some more and run out another 50 or 75 and he would say, Have you seen any now? Not a one. He went out and the old man had his hands over his eyes. If you will just take your hands down, you will see these arguments I have made.

Then we went on to teach that the church was called the Church of Christ, that it was called the Church of God, that Jesus said, "On this rock I will build my church." He has made no sincere effort to answer the argument and he is in the negative these first two nights.

Then we came on to show that we taught the plan of salvation. He made a great to-do over the fact that I did not know whether everybody that I baptized was going to heaven or not. He thought that was the greatest thing in the world. I then turned to II Peter 2 and read where some that had been bought by the Lord had brought upon themselves swift destruction. It is not everybody that starts that holds out and is faithful to the last day. Listen now to

II Peter 2, ' 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.' ' (verse 1)

Listen to the Apostle Paul in the 20th chapter of Acts beginning with verse 28. He said talking to the Ephesian elders at the seacoast town of Miletus, he said, ' 'Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of the Lord, which he hath purchased with his own blood. For I know this' '—what do you know, Paul?—' 'For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. And also of your own selves shall men arise, speaking perverse things to draw away much people after them.' ' That ought to settle forever and a day the question. I believe that the child of God, once he begins the Christian race, can fall by the wayside. In II Peter 2 and in verse 22, Peter said, ' 'It has happened to them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.' '

In Hebrews 3, verses 12, 13, Paul said, ' 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.' ' Why, the Bible teaches that a believer can become an unbeliever. And it is the very man who starts out as a believer that can turn and become an unbeliever. ' 'Lest there be in any of you an evil heart of unbelief in departing from the living God.' ' Rev. 21:8 said, ' 'But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.' '

Ladies and gentlemen, he has not touched the case, top side nor bottom. He claims to be a debater among his people. He respects the right of debating and I appreciate him for

that, but he does not want to join the issue. He has not begun to answer the affirmative case and every boy and every girl here knows it, and his brethren know it. You know it as well as I, because it cannot be answered. Not because I say it, but because it is in God's word. Let me tell you what we need to do. We need to leave everything except just what my Lord and His apostles told us. Jesus said go teach all nations baptizing them in the name of the Father, Son, and Holy Spirit. That is what I am trying to do, but these Primitive Baptists say it is not necessary.

Tonight, I beg of you in the name of my Lord to consider the things that have been said and to listen attentively now. I know that I was late, but Mr. Cook has a right to be heard. The next thirty minutes are his, and I do not want anybody to leave. You came; you stay now, and listen to what he has to say.

MR. COOK'S FOURTH NEGATIVE SPEECH

My beloved friends, I am thankful to come to you again, and I trust that you will bear with me for these next thirty minutes, or twenty-eight minutes, and give attention to what I say. The reason I want you to is because we are going to discuss the teaching of the scriptures, to identify the church, and we should be interested enough to weigh off both sides of it and look into the scriptures and when we find the truth, walk in it. We should do that.

Mr. Miller stated when he came in this last affirmative speech that he wanted to know, or he answered my question that I wanted to know who his mother is if he receives the spirit of the new birth in baptism. He cited us to Gal. 4:26, and there the Apostle Paul said that Jerusalem which is above is free, is the mother of us all. There is the mother, and the mother is in heaven. I want you to notice the fallacy of this doctrine that we have heard. Mr. Miller has been trying to teach you, and I am confident that he will keep trying to make you become a child of God in baptism. If baptism depends upon a minister, the salvation of a person depends upon the preacher, and if that is true, he is the progenitor of your life. If that be true God is only your grandpa. Now that works just as true as heaven is happy. If God had assigned this power to men to administer baptism in order for a person to be saved in heaven, a person's salvation depends on the preacher, and you had better be looking at it as your papa. I don't believe you believe this; just don't believe you actually believe that, but you teach it.

He spoke about the General Baptists and said that I did not have any use for them whatever in this world. Well, I have this doctrine for them and he doesn't have it. I have this doctrine for the General Baptists, for the Missionary Baptists, for the Methodists, for the Catholics, and even for you people who belong to his organization. I have the doctrine that God spoke when he was here in this world, 'I came down from heaven, not to do my will, but the will of

him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.'" Now that is my doctrine for you. He doesn't have it. That is the language of Christ. St. John 6:38, 39.

Now he said he was going to give a citation of the very moment, the very hour, when the church was set up and do you know what he did? He referred you to Mark 9:1, where Jesus said unto his disciples, "There are some of you here that shall not taste of death until you see the kingdom of God come with power," or the kingdom of heaven come. And he stopped there. That is the reason that he gets over the idea that he does, he doesn't read enough because the next verse contradicts that statement that he said he was going to prove that the apostles set up the church on the day of Pentecost. Next verse, and after six days, that is six days after this statement was made, Jesus takes Peter, James and John up into a high mountain, and there he showed them something. There appeared to those three men Moses, Elias, and Christ. Peter said, "Let us make three tabernacles; one for thee, one for Moses and one for Elias." They fell down as dead men. There they saw the power of the kingdom. They saw the kingdom in the Son of God, and when they looked back there was none there, but just Jesus and then the voice spoke and said, "This is my beloved Son, hear ye him." Now that is the reason that he ought to read more. It was fully demonstrated unto those three disciples or those three apostles the power of the kingdom. Right there the kingdom was demonstrated to them then. Therefore, it was before the day of Pentecost.

I asked Mr. Miller just as kind as I knew how; if he is so earnest and so wishful to set forth the establishment of the church of Christ on the day of Pentecost, then give some citation of the proof of that statement. He fell as silent as the grave on it. Goes back to Mark 9:1 way before the day of Pentecost; what is he? He is bottled up. He doesn't

know where he is.

My opponent said he was going to show that the seed is the kingdom, or it is the seed of the kingdom, and it produces. Well, he referred to a scripture that absolutely failed. The only place you find any production of the seed was in the good ground. The good ground is the children of God. There is the thing that accomplishes something as we look at it.

Then Mr. Miller reads a little history; I suppose he got it out of the Baptist History of the Baptists of Georgia, and he referred to something over here in Savannah in 1819. Well, Mr. Miller, I happened to read some of that history, and I will tell you that though those people were not identifying themselves as the Church of Christ as you do, no sir. There was a great man in that day. His name was Mercer. There is a college in Macon, Georgia, named after him. He was an able preacher, or was in his early days, but the drive got on of this Arminian theory and there was the idea they got being preached before thousands of people that there was a general atonement and a special application to the believer just like you teach and Elder Mercer, after standing against it, finally associated with it.

This man that you referred to was not baptized into Christ. (Mr. Cook, you have missed my reference; it is from the book, Church of Christ by John T. Brown, published in 1904.) All right, thank you. (I'll be glad if you would read it.) All right, well I will still stay with what I said. The man from around Savannah in 1800 and 1819 or along there, was preaching the doctrine that I am preaching, and there was not a Church of Christ as you call it at that time. Now we'll read the history together and we will find it. The first record that you have of a Church of Christ, that is identified with you people is in the state of Pennsylvania in 1827, and I have tried to get you to tell me how long you have borne that name and you would not tell me. I think you took up the name after you divided because these

people had a musical instrument in the church and you stood hard against it and you would not go with them; therefore they took the name Christian and you took the name Church of Christ, and let a little thing like a piano stand between you and the eternal salvation of these people. You ought to be ashamed of yourself. You don't have any fellowship for them. You ought to be ashamed of yourself. Let a thing like that stand between them and eternal salvation.

I will say now that you willfully and, I believe, maliciously, misrepresented me on the baby question. I believe you did that intentionally. (Well, what do you believe on it?) All right, you wait a minute. Mr. Miller came up here and told you people that I believe infant babies are just as mean as snakes and little devils. You never heard me say any such thing. You willfully and maliciously misrepresented me, and you did it to try to create a little prejudice in the hearts of some of these good hearted people here. I will tell you what he believes about it. He believes that God's little fellows do not have a Savior. All right, he said that Jesus Christ did not die for them. If they are saved in heaven, they were in heaven without a Savior. I am telling you what your preacher said. Frown at him, don't frown at me. God's children are spoken of in the Bible as being redeemed by the precious blood of Christ, as he has quoted many times and that is the truth, but don't ever charge me of teaching that a child is just as mean as a snake. But I'll tell you, I can take the Bible and prove my doctrine, and I'll challenge you, you cannot take the Bible and prove yours.

Then he came to Paul. He said Paul respected foot washing and so did he. Well, if you respect it, why don't you practice it?

He then wanted to know why I said anything about Matt. 7:26 and the verses following. I said that to identify you. That is why I quoted it, because Jesus said unto his disciples, 'As I have washed your feet, you also ought

to wash one another's feet.'" I said the word ought is a binding obligation upon a person, and as he has violated that law, I read Matt. 7:26, 27 to prove to him his condition before God. That is exactly why I used it.

Then he goes over there in the 11th chapter of Matthew and he said the Lord is begging and pleading, "'Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.'" That is under the proclamation of the gospel of Jesus Christ. God's children obey that.

He has been wanting to know what Peter meant when he said what we are saved from by baptism. I Peter 3:21. What are we saved from? We are saved from this error that you are teaching.

When we as God's children, obey the gospel, we walk in righteousness and as baptism is a righteous act and as baptism is given to the church to identify the church upon the principle upon which she stands, a person who follows that, saves himself from following after these cunning and crafty men who are going around trying to teach that baptism is essential to eternal salvation; you cannot be saved unless you are baptized. That is what it saves you from. That is one of the things, together with hundreds of others.

All right then, he goes to Romans 10:12. No difference between the Jew and the Greek, none whatever. If there is no difference, God is rich unto all. Thirteenth verse, "'For it is written for whosoever shall call upon the name of the Lord shall be saved.'" Now he said shall be, and that little word shall is just as strong as it is over there in Mark 16:16. Shall be saved. I believe the text. How can they call on him in whom they have not believed? Who is the author of belief? The Spirit that God plants in the heart is that that produces the belief. Therefore, we believe by the implantation of the Spirit of God. But salvation depends upon heaven's gift.

TLC

Here is a fellow over here who is not saved; he has repented and he believes; he is a repentant believer; but he has failed to be baptized and therefore he is going down to eternal misery because the man did not baptize him. The preacher is responsible for his damnation. In all justice the preacher ought to suffer.

He comes back to Matt. 13 and said that the man had fallen from grace. I am going to tell you, Mr. Miller misrepresented that scripture. It doesn't say anything about the ground ever obeying the gospel in order for it to be good. He is talking there about the person that is used as a stony ground. There is the man who failed to accomplish anything. Here is the reason of it; and I gave you I John 4:6 and he would not refer to it. I gave him the reason he would not notice it. Then he comes back and wants to know why I said anything about Thes. 7 and 8. I said that to prove to you that a person must, in order to obey the gospel, know God. He said that he will take vengeance upon them that know not God and obey not the gospel. I said the reason they did not obey the gospel was because they did not know God. Then I gave you John 10:41 the language of Christ showing to you why they did not know him. Then I gave you I John 4 and 6. The Bible will stand today and it will stand tomorrow.

He goes to Gal. 3:26 again. You are all the children of God by faith. Then he takes up the next verse, and tries to make it appear that you are the children of God by being baptized, but that text does not teach that. He tells you that you are the child of God by faith. I gave him last evening the works of faith and he hasn't paid it any mind.

Romans 3:1, 2, when Paul spoke there to these saints at Rome, he told them about the Jew and the Gentile. There is much difference, because unto the Jews the oracles of God were committed first. But what if some do not believe? Shall the unbelief of them make the faith of God without effect? No, in no wise. For God is faithful who has called

us into the fellowship of his dear Son. There is an emphatic statement from the Bible telling you that these people are justified by faith. That is why Paul goes further in the 3rd chapter of Gal. 27, 28, giving you the assurance of this very thing. As many as are baptized into Christ have put on Christ, and neither Jew nor Greek, for we are all one in him. If ye be Christ, then are ye Abraham's seed, and heirs according to the promise. The Bible will stand when the world is on fire.

Then he comes over here to Romans 6:17, "Ye are the servants of sin," and I want Mr. Miller to tell me something now as he referred to Romans 6:17. I am going to read it to you, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you. Being made free from sin, ye became the servants of righteousness." I want you people to look at this in my closing negative speech. Is the act of baptism a righteous act? Is belief of a person a righteous belief? Is it a righteous act? Is confession a righteous act of the person? When you come up and say it is, then you have proved, my brother, that righteousness here is already manifested by you and it also proves that you have been made free from sin. Then if you will go back and read the first verses of this chapter you will find what the apostle is talking about, and if that doesn't satisfy you, read the last two verses of the 5th chapter of Romans and there the apostle sets it forth, my brother. I am telling you the place you occupy. Don't you ever let anyone come up and tell you that you are not a servant of righteousness until after you are baptized. If you are letting that go into your heart, you are letting something go in there that isn't true, because the Apostle Paul acknowledged it as a good and righteous work, and it is a righteous work.

In Acts 20:28, he refers to that again. Here is how it reads, and oh, how this ought to sink deep into our hearts this evening. "Take heed unto yourself and over the flock

in which the Holy Ghost has made you overseer. Feed the church of God which he has purchased with his own blood.' ' Here is the church, and that is the inorganic kingdom or the family of God, the invisible church or the family of God. They are purchased by the blood of Christ. It is using added words when we come up and say that you have to be baptized in order for your sins to be remitted, when the Bible emphatically tells you that you have been purchased by the blood of Christ. As you have been purchased by him, then we should honor and praise him and that is what I am to do and that is what you are to do. You have already been bought by the blood of Christ. There is no law in the world that will demand a payment to be made twice.

Then he comes up and claims that I said I was a great debater. I haven't ever said that. I am a poor debater, but I am good enough to **meet** any kind he has. I have met them before, and I have **never** met one yet but what wouldn't take backwater; and I have met them **when** they would come up and testify that they had baptized a child of the devil. I have met them when they would come up and say that I baptize penitent believers, then come right back and deny the text about the believers. I will meet any kind you have and I am not afraid of them, and I am not a good debater either. I love the truth of God, and I love it to the extent that the Lord's ways surely ought to be taught, concerning the grand truths of our Lord. If you fail to walk according to the teaching of the Bible and fail to yield yourselves unto the teachings of the scriptures, then you are responsible, not I. For that reason I am willing to stand in defense of it every day as I go along.

I am going to refer back to his chart. I asked Mr. Miller last evening to show us in Acts one through the second chapter one scripture that would identify the thought that he introduced to prove that he was of that church which he is a member of. He has failed to do it, my friends. His speeches will speak for themselves.

Then he said that he was not any relation or stood con-

nected with Jerusalem from any standpoint; neither he nor his brethren. The Apostle Peter and the other apostles were. I will tell you that those people stood in defense of the truth. As he stood up before Israel and began to tell them about the crucifixion of the Lord and preached Christ unto them, they were pricked in their hearts and they cried out unto them, Men and brethren, what must we do? Peter said, Repent, every one of you and be baptized in the name of Jesus Christ for the remission of sin, and you shall receive the gift of the Holy Ghost. As you receive the gift of the Holy Ghost upon the baptism, does that mean that those people were alien sinners? No sir. Those people were the children of God. Then when Peter baptized those people there were added unto them. What is the attitude of the pronoun them? It is the one hundred and twenty who are mentioned in the first chapter of Acts. As these were added unto them, now we see a congregation of people believing in what the Lord taught. Those people continued stedfastly in the doctrine of the apostles, and breaking of bread and going from house to house; that is what they did in that day. But that does not even intimate that the apostles set up the church. Why, no sir.

Tomorrow night, the Lord being my helper, I am going to show you by inspiration the origin of the church. He has not done it. I showed him the origin of his church by reading history. I showed him who was the author of his church. I am going to prove tomorrow night, the Lord being my helper, who is the author of the church, the founder of the church, the origin of the church, and the rights of the church. And if I cannot prove it by the Bible, I will give it up and quit. Also we as Primitive Baptists believe it.

I told this good man if he would prove to me that the church on the day of Pentecost was the church he laid claim on and that church existed up until this good time, if he would prove it by the scriptures, I would take him by the hand. But he has been silent; just as silent as the grave.

Impossible to do it, because I asked him what became of the church after Jesus Christ said the gates of hell shall not prevail against it. He hasn't said a word about it. The only thing that he replied there was that the Lord delivered the keys of the kingdom. I was not talking about that. I want to know what became of the kingdom of God. His idea is that it apostatized, but it was revived in the days of Alexander Campbell.

I want you to know that the Church of the Lord Jesus Christ of the New Testament has never apostatized. That is the church of the New Testament. That is the church that the scriptures identify. That is the church of which my Lord is the founder, the author, the finisher. And bless your hearts, she is here today, and if she is here today, she will stand as time goes on without end.

Now listen and I will bring it to a close. Daniel 2:44, 'In the days of these kings shall the Lord set up a kingdom and it shall stand forever, shall not be left to another people.' She is standing. As she stands, she stands because she is protected by the power of God. Matt. 16:18, 'Upon this rock I will build my church; the gates of hell shall not prevail against it.' She is standing; she stood; she will stand, and bless your heart, it is yours, (refers to those Primitive Baptists present) and you ought to enjoy it.

God bless you and keep you. May I look at every one of you tomorrow night is my prayer. I thank you.

“The Scriptures teach that the Progressive Primitive Baptist Church is the Church of the New Testament in origin, doctrine, and practice.”

W. T. Cook affirms. ***** James P. Miller denies.

MR. COOK'S FIRST AFFIRMATIVE SPEECH

My beloved brethren, moderators, ladies, gentlemen, and Christian friends, I am thankful that I have the privilege to meet with you again this another Lord's day and I am very thankful for the song service to which we have listened for the last few moments. I am very thankful for your presence, and this time that I am to occupy; for this thirty minutes that I come to you now in the affirmative of this proposition that has been written out and signed by me and my opponent.

It is my endeavor to prove this proposition by the scriptures, and I trust that you will listen carefully, prayerfully, and honorably. I trust that you will notice seriously the truths of God. I am conscious of the fact that there are many of the Lord's annointed children among the people with whom I am now debating, and I have the deepest feeling for you. I am conscious of the fact that there are many of the Lord's children that do not belong to the church which Mr. Miller claims to be the Church of Christ and I am in much love with your affection toward God. For that reason we engage in this discussion that we might come closer together on the truth as it is set forth in the Bible.

The proposition as was read: *“The Scriptures teach that the Progressive Primitive Baptist Church is the New Testament Church in origin, doctrine, and practice.”* I shall prove this by the scriptures if the Lord is willing. It is true that we find the church in the Bible. Is that church known today to be the Primitive Baptist Church? Yes.

It is true that the church has many names, all given to her by her enemies. Now it is not my endeavor to try to

prove to you the identity of this church by name. That is not resting on me. If I prove that this church which is listed here is a church that believes the doctrine of the Old and New Testament and this Church believes the origin of the church as it is taught us in the Bible, and then as this church endeavors to practice the things that God through Christ gave to the church, there I prove that we are the church of the New Testament.

In 1832 when the true church withdrew from the new movement which is known to be the Missionary Baptists, we were given the name Old School Baptists or Primitive Baptists, and the church has gone under that appellation from then until now.

Now in order to define my proposition that you might stay with me; first the word Progressive means to go forward, interested in improvement, or advancement. That is the meaning of the word progressive, and I sincerely believe that no person would call in question any religious order of people that is endeavoring to go forward; that is, endeavoring to make advancement, not on the doctrine, because there is no improvement to be made on the doctrine of the church. Primitive, pertaining to the beginning or early times; the word primitive means old or the oldest; therefore as we have the old name, primitive, the first Church, the one Christ set up, not the apostles; that is, the apostles did not set up this church, but Christ did. Origin, the beginning with Christ or God. Doctrine, that which Christ gave, which is the scriptures. Practice, that which the members do in rendering service unto the Lord. Now that is my definition of the proposition, and if Mr. Miller can make any improvement upon it and make it any better, all right, but I am standing on that definition that I have explained to you.

I shall by the help of the Lord prove that the Church of God or Christ is now in the world, and has been ever since Christ's days on earth. Matt. 16:18, "The gates of hell shall not prevail against it," Now to prove the beginning

of this Church. John the Baptist preached saying in Matt. 3:2, 'Repent ye for the kingdom of heaven is at hand.' Mind you, he said at hand. God sent this man and John came in the spirit and power of Elijah, Luke 1:17. He did just that. John did not set up the church, but Christ the head took those John baptized and set up his church. It is a complete work. John was sent from God. He made ready a people prepared of the Lord. Christ the Son of God constituted the church, therefore it is called the Church of God or the kingdom of heaven. There is the Bible name or the divine name given to the church.

There are some sacred principles or attributes which the church has in order for her to have the title heaven. Now don't forget that. There are attributes which a person must possess in order to be qualified by the Lord of glory to be a member of the church. Therefore it is called the kingdom of heaven. And in order that a person be qualified for the church he must be born from heaven or from above. Mind you, every child of God has these attributes in his soul.

Now get this. The church, the meaning of the word church, the Greek word, denotes an assembly or the called out. It is understood of the collective body of Christians, those who profess to believe in Christ. This is called the visible church. By the word church we are to understand the whole body of God's chosen people in every period of time. This is the invisible church, and it is a wonderful thing if you will draw a line of demarcation between the two that you might be able to understand when he is speaking of the church in its generic term or when he is speaking of the church in its organized form. Those on earth are called the militant church. Those in heaven are called the triumph church. Here is proof of that. Heb. 12:22, 23, 'But you are come unto Mount Sion and unto the city of the living God the heavenly Jerusalem and to an innumerable company of angels; to the general assembly and church of the firstborn

which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." There the writer of the book of Hebrews draws the picture in the minds of the people as they read the Bible that you will be able to understand that there is an innumerable host of angels that will be gathered in heaven that is called the church of the living God.

Acts 20:28, "Take heed therefore unto yourselves and to all the flock. Feed the church of God which he has purchased with his own blood." Here is a body of people that Paul spoke of in Hebrews 12:22, 23. Here is the church that is spoken of as being purchased and for any man to stand before you and tell you that the purchase price is not sufficient to qualify a person for heaven and immortal glory, or to qualify a person for a fit subject for the visible kingdom denies the blood of Jesus Christ because he speaks here and tells you and me that you are bought with the blood of Christ. Eph. 1:22, 23, "And hath put all things under his feet and gave him to be the head over all things to the church." All power is given to Christ and he executes the Father's will and the church is subject to Him. Matt. 16:28, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." That was brought forth last evening from the 9th chapter of Mark in the first verse as Mr. Miller quoted a part of it. I came back **and finished** the other verses to show that the kingdom that ~~was~~ spoken of there was made manifest to show those three disciples before the day of Pentecost.

The visible church, Eph. 3:21, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." Here is a statement given by inspiration that the Apostle Paul, as he is writing and speaking to the church at Ephesus, tells them that unto Christ be glory. The glory belongs to Him. Why does it belong to him? Because he is the head and through all ages. Here is one statement that

emphatically proves that the church has been in existence from the day of my Lord till this good hour. It has not been overthrown by men. It has been in existence and been identified by a class of people from that time till now. Tim. 3:15, "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." Here is the pillar, and mind you, I want you to keep that in mind, because we have further use for that pillar as we go along.

Eph. 4:11, 12: "And he gave some apostles; and some, prophets; and some, teachers; and some, evangelists." Why did he give the gifts. He gave these gifts to the church that the church might be edified, that the church might be perfected till we all come in the unity of the faith as the apostles preaching the gospel, so our preaching is to bring God's people to a unity. There is why the Lord gave these gifts to the church, and mind you, he gave these gifts to the church and these people and these gifts had a proper place and as they properly teach and rightly divide the word of truth, the Church of God is edified when God's people come together.

Now in preaching the gospel, it makes contact with the soul. Did you know that, that is the only way in this world that a person can ever understand or feed on the gospel of the Lord Jesus Christ. There is quite a difference in preaching to the mind of the person and preaching unto the soul of the person. There is where the life is seated, because that is the seat of life. The gospel proves that you are a child of God. The gospel does not cause you to be a child of God, but it proves that you are a child. The reason it proves it is because in the gospel of the Lord Jesus Christ the righteousness of God is revealed from faith to faith and as a person is in possession of the faith, he understands the gospel and he feasts upon it, and it is evidence that **he is**

a child of God. When two or three or more are gathered together on these truths as preached, when they are baptized into the full rights of the church. Therefore she is called out. There are two phases of the words called out. There is the gospel used as a means of calling God's people together. There is a phase of the calling that God calls and He hasn't asked any man to assist him in that. John 5:25.

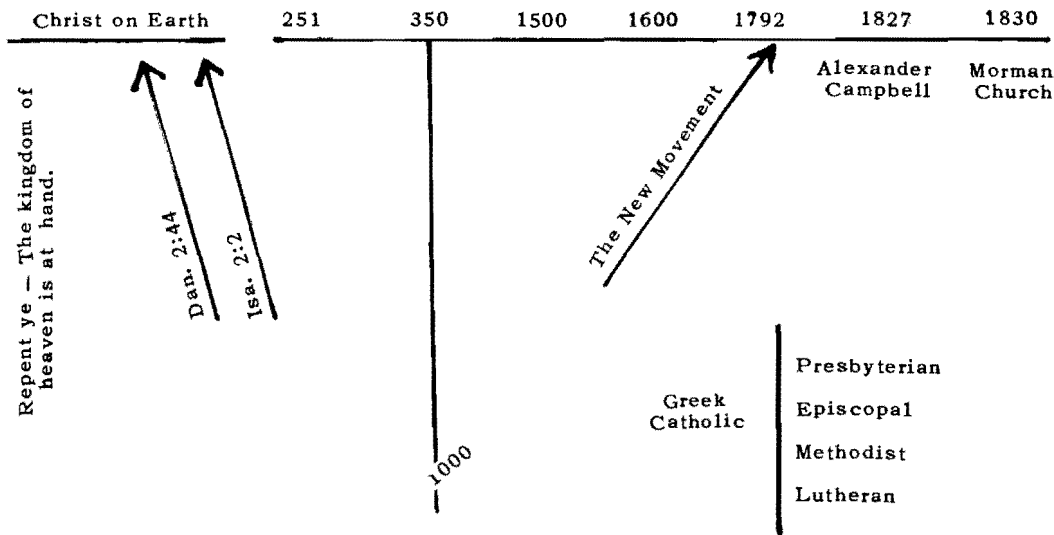
Now I want to go into some of the truths of the church, and I want to identify the church by some scriptures, and I hope that you get them and I hope that you stay with them. Prov. 9:1: "Wisdom hath builded her house, she hath hewn out her seven pillars." Here is a statement given by inspiration by the great man Solomon and as he was moved by the inspiration of God he declares that wisdom has built her house, she has hewn out her seven pillars. Those seven pillars is the place where the church is resting, and those pillars identify the church because they represent the divine principles of God and the attributes of God. She rested on that.

Dan. 2:44: "The God of heaven shall set up a kingdom and it shall stand forever." Isaiah, 2:2: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains." Songs of Solomon 6:9: "My dove, my undefiled is but one; she is the only one of her mother, and she is the choice one of her that bare her." Here is Solomon again bringing to you the understanding that there is one, and she is a choice one. That is Solomon 6:9. And I want you to read; here he is drawing the picture of the church, Matt. 10:7: "And as ye go, preach, saying, The kingdom of heaven is at hand." Luke 16:16: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 24:52, 53, "And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple praising and bless-

ing God.' ' Here is the abiding place of the disciples waiting for the return of the spirit which God had promised them. Now we see the church in full before Christ was crucified. So he tells them, the church, to tarry at Jerusalem, and they would receive the Holy Ghost, the right to preach the risen Lord, the right to preach the everlasting gospel, the right to preach the crucified Lord. There were about one hundred and twenty. There is the church. Acts 1:15, here is the called out, here is one hundred and twenty abiding at Jerusalem waiting for the time in which they will be endowed with the power from on high. Acts 2:41, ' ' And the same day there were added unto them, ' ' and the antecedent of the pronoun them is the one hundred and twenty. About three thousand souls were added to them, so now the church began to move out to the different parts of the earth. So John baptized polycarp. He pastored the church at Smyrna 81 years. A wonderful record—history proves this.

The next few minutes that I have I want to refer to this little chart; it is not big enough that you people back there can see it, but it is loaded. It has the truth embodied in it. The church began to move out after the day of Pentecost. This side has the hands pointing back to Jerusalem, back to the day of Pentecost, but he cannot find one verse in the Bible where those apostles referred back to that day as the beginning of the church. (Referring to Miller's chart). Christ on earth. John came preaching, saying, ' ' Repent ye, for the kingdom of heaven is at hand. ' ' Who is going to establish it? Christ is going to establish it. Dan. 2:44: ' ' In the days of these kings, the Lord of heaven shall set up a kingdom that shall stand forever, it shall not be left to another people. ' ' Here it is spoken of by Daniel. Here is Isaiah speaking concerning Christ, ' ' And the Lord's house shall be established in top of the mountain. ' ' She stood in perfect peace and she prospered under the care of Polycarp as he served at Smyrna for eighty-one years, and as he baptized many they began to lead out and there was

THE SUCCESSION OF THE CHURCH NOVATIANISTS - PAULICIANS - WALDENSES - BAPTISTS



peace two hundred fifty-one years, then there was a division in the church which the Lord set up. But as the division came by a jealous preacher. There was another preacher in this congregation. His name was called Cornelius. Cornelius and Novations got somewhat far a part, because Cornelius would not listen to the sound discipline of the church in which Novation taught, therefore that brought a split. And these Primitive Baptists with which I am identified are the same today in doctrine as in that day when they were called Novatians. The reason they were called this was because of this great man of God as he stood contending for the things that Christ and the apostles taught. Then as he began to move out under persecution, and at this time—about 313 until 337—there was a man who came on the scene by the name of Constantine. There had been some doctrine being taught by the Cornelius group that you must be baptized in order that your sins be forgiven, and Constantine said this. He said, Now if baptism puts away your past sins, why can't I wait until just before I die and be baptized, and I won't commit a sin afterwards. Then they could not agree on that, then he asked those people what would become of me after I am baptized and my past sin is forgiven, what will become of me on the sins that I commit afterwards? There was a question on that history, but the Church of God, under the persecution of those people that stood hard against the false doctrine, persecuted the church in that day just like Mr. Miller threw this thing at you last evening. But she moved over into the valley of Piedmont, and there she was for twelve hundred and sixty years. That is according to Rev. 12 and as you read from the first verse through the whole chapter, she was abiding there and she was called Paulicians because the faith those people continued for was the doctrine that Paul taught. Then as they began to move out, they were called Waldenses and there was a great man in that day who held for the truths of God as the Bible set forth. J. V. Kirkland history.

In 1792 there was a new movement made, and the first Missionary Baptist sermon was preached by Elder Carey, a Primitive Baptist till then. That was in 1792, but they did not separate until 1832, but in 1827 Alexander Campbell was a member of the Mahonin Association up there in Pennsylvania, a Primitive Baptist, but he became somewhat dissatisfied and he began to try to introduce another doctrine and so the precious people called Old School Baptist and called Baptists in that day, they excluded that man from the fellowship of the Primitive Baptists and under his baptism which he received from the Primitive Baptist Church, he constituted and organized the church in which this man tries to hold to. (Refers to Miller).

Campbell.....man, and it has been a great movement, but in 1830.....now Joseph Smith was never connected with this line of the Primitive Baptists, but he decided these people over here were wrong and these people were wrong, and so I am just going to get out here by myself, and he prayed and he prayed and he prayed and after a while he claimed he had had a great vision. Therefore, he is the author of what is known as the Mormon Church "History," and they teach that faith, repentance, and baptism is for the past sins, and you people used to take their baptism. I don't know whether you do now or not. I know some things that you do do, but anyway they taught that. I am asking this; now listen to me; I am asking this question: As the Mormons stand on that identity proven by the same scriptures that he holds to, Miller, is it not a fact that they are just as much a church as you are? Certainly as old; that is the truth—just three years younger.

In 1638, the church of which I have been speaking here briefly came across the great sea by God's mercy and was established on American soil. In 1700 she began to spring out. She came over into Pennsylvania down into Virginia, and from Virginia down into Georgia, and from Georgia over into Alabama and as she moved out she carried the name

Primitive Baptists. As she carries that name, I find today in our discussion of the true church of the living God that she was identified as the church from the beginning until now, and I mean from the beginning when Jesus Christ took those disciples that John baptized and organized the visible kingdom, and to find in Matt. 5:1-7 where my Lord took those disciples. Now read the text with me; I'll quote it to you by memory. And seeing the multitude, he leaves the multitude and (points to Miller) he has been preaching that you must go to the multitude, but Christ leaving the multitude goes up into a mountain and when he was set, his disciples came unto him and when they came there he opened his mouth and taught them saying, and bless your heart, there is the greatest sermon ever preached unto people and they were organized as the church of the living God. And if you don't agree with it, you read Matt. 5:6, 7 and get the law and the testimony and everything that belonged to the church from that time on. You find that she is spoken of as the church or the kingdom of heaven and the beatitudes that are mentioned in Matt. 5:1 is the very thing that identifies a person as a fit subject for the church of the living God. She has the right and she got that right from heaven and she is called the Church of Christ; she is called the Church of God; and as she is called that, she stands identified with the very scriptures that I read to you that proves the church in its prophecy, proves the church in its beginning, proves the church in its movement as she stood earnestly for the things that God gave her. That cannot be denied. Thank you.

MR. MILLER'S FIRST NEGATIVE SPEECH

Gentlemen moderators, worthy opponent, ladies and gentlemen. Let me say in the beginning of my part tonight that there is not anything that gives me more pleasure than to expose the things Mr. Cook has said because there is no truth in them. There is not a word of truth in anything he has said about the origin and establishment, origin and doctrine of the Primitive Baptist Church. Now let me just show you that this is so.

He said the church started in Matt. 5:1. Now let us turn to Matt. 16 and see if the Lord thought He started it there. I think Cook has found it before the Lord Jesus Christ even knew it started. The Lord did not know it was established in Matt. 16. Mr. Cook said it started in Matt. 5. Let us see what the Lord says about it in Matt. 16. Let me read with you now beginning with verse 17, "'And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which art in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church.'" Peter says, Lord you set it up back in Matt. 5, have you forgotten it? The disciples say, why, that is the craziest talk we have ever heard; you set it up when you preached the Sermon on the Mount. Do you mean, you are going to do it? Jesus did not know the church began in Matt. 5 because he said in Matt. 16 that He still had to build it. "'I will build it.'" Jesus did not know the church was in Matt. 5. It took Progressive Primitive Baptist preachers to find that out. Jesus said in Matt. 16 that he still had to build it. Jesus did not know it. He had a church and did not know it. Jesus said it is not here, I will build it. Jesus did not know he had his own church. I tell you now, do you not see that? Talk about Primitive Progressive Baptist doctrine, can you not see that? You could see that about anything else on earth. If I were to say to you tonight, Do

you have your house? No, I will build my house this fall. Does that mean you are already in it? Does that mean it is already established? Established in Matt. 5 and Jesus said in Matt. 16, I will build it. Why, that is all you have to have on that. We will have more to say about that as we go along. Why did Jesus say he would build it if he already had it? Did he know it or had he forgotten it? Had he forgotten he had established it?

Let us go ahead. Mr. Cook said he did not believe that the name he wears is in the Bible. I am glad he said that, because it sure is not there. Oh, let me tell you right now. He could start at Matt. 1 and he could read to Revelation 22 and still not find it. Now let me give you a principle. It could be the wrong church, and have the right name, but it could not be the right church and have the wrong name. It might be right in many of its features, but the name would be wrong, would it not? If it did not have the name you find in the word of God, the name would be wrong, then it could not be 100 per cent right, is that not right? It could be the wrong church with the right name, but it could not be the right church with the wrong name. If there is a name in the word of God and your group does not have the name that is in the word of God, then it would not have that part scriptural practice correct, so there would be something wrong with your practice if it were not anything but the name.

You remember though, he said you could take the name off a Studebaker and put on the name Plymouth and it would still be a Studebaker. I do not want to handle God's automobiles that way. If God made a Studebaker, I will just call it Studebaker. I should be ashamed to have one, but Mullins does too, so there is no use to worry about that, but the very idea of God making a car and saying this is a Studebaker, then you Primitive Baptist preachers come along and get a monkey wrench, a pair of pliers, (that must be what you had them for,) and say I will take God's name off His church and put on another. Oh, let me tell you something

tonight, ladies and gentlemen, I believe that everybody here can see that, and although I want to stay in a good humor, I am pleading tonight for your soul. It is my nature to have a little humor as we go along, and I think that is one thing that keeps these debates from becoming too oppressive in their atmosphere. But listen, would you take the name that God gave you off on purpose and put on another and have it please him? You listen to what the Apostle Peter said in Acts 4. He said, "There is none other name given under heaven among men whereby ye must be saved," but you say it makes no difference. I say to you tonight and I want it to go on record and I want it to go in the book because my worthy opponent intends to publish it, that he could not represent the right church in every scriptural capacity and have the wrong name, because such a thing could not be.

Let us go ahead. He said the word progressive means to go forward and he declares there is nothing wrong with that. Oh yes, there is. II John 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." What about your brethren who said when you were putting the instrument of music in, when you were going forward. They said there was something wrong with it. You talked about my brethren dividing over the instrument. What about your brethren? Did they not tell you when you added it that you were too progressive? Is that not what they told you? "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." What did they tell you about it when you began the practice? Can you find a single verse in the New Testament that says have mechanical musical instruments in the church? You can find where they had them under the law, you can find them here and you can find them there, but now if you are the Church of the New Testament, I want the verse that says play them in the church. I shall tell you where it says sing. Eph. 5:19, Col. 3:16, I Cor. 14:14, Rom. 15:9, Heb. 1:12.

These are the scriptures that say sing. Where is the verse that says play? You say, Oh, that makes no difference. Did they not tell you that you were becoming too progressive? You are progressiving outside of the doctrine of Christ.

Then he said, now primitives, that means ancient. Now I do not say this with any idea of hurting anybody's feelings, but this is just exactly what the term means, and I do not think he will object to my using it that way. Progressive means to go on, and primitive means to stay back. You could not be progressive if you are primitive, and you could not be primitive if you are progressive. Now that would be like saying the Roman Catholic Church. We have told them for a long time, if it is Roman, it is not Catholic, and if it is Catholic, it is not Roman. The word Roman means limited to Rome and the word Catholic means universal. If it is Catholic, it is not Roman, and if it is Roman, it is not Catholic. If you are progressive, you are not primitive, and if you are primitive, you are not progressive. Now surely, you ought to have thought about that when you people got together and picked out the name. Did you not see the terms stood in opposition one with the other?

He said the apostles did not set up the church. Well now, you know it just so happens that the Lord thought they did, and they thought they did. There again tonight is where the gentleman differs from the word of God. Let me turn now, and say some things about this. They did not do it by themselves, of course not. Listen now, I am reading from the first chapter of Acts beginning with verse 6, "Therefore when they were come together, they asked him saying, Lord, wilt thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, in Judaea, and in Samaria, and unto the uttermost part of the earth." Now the gentleman said that

it was at this time they received the right to preach the gospel. If I heard him say anything, that is exactly what he said. All right, if you had the church before you had the gospel, you had a gospel church without the gospel. You had a church without any message. You had a church without any gospel because you did not get the gospel until it was sent down from heaven. Peter said, 'Which the Holy Spirit brought down from heaven, which things angels desired to look into,' If you had the church before you had the gospel, you had a church without the gospel. I believe I will go ahead and set up a few negative propositions. I have plenty of time.

If you had the church before the day of Pentecost, you had a kingdom without a king. The king has not yet gone to glory. You had a church without any blood. Why, think about where you are. The Lord did not shed his blood until Calvary; you say the church was set up in Matt. 5. It was a bloodless church; you did not have any blood. You did not have any blood until Christ was crucified. What did you redeem them with? You had a bloodless church. You did not have any blood in the church; you had an organization that had not a drop of blood that would redeem. All they had was the blood of bulls and goats that they had had for 1500 years of Jewish demonstration, which blood Paul said would not take away sin. Set up the church in Matt. 5, and you have not a drop of blood, not one, in it. Why do you not see that? Not only is that so, but if you have the church before the day of Pentecost, you have a body without a head, because he was not given to be the head over all things to the church until he was raised from the dead and ascended to the right hand of God. That scripture is found in Eph. 1 and in the verse or two preceding verses 22 and 23. You have a body without a head.

Think about that, wring the chicken's head off right here and he just flops around in every direction on earth. That is the shape he has the church in. The Lord was not made head of the church until he was raised from the dead

and sat at the right hand of God. Eph. 1:20. When that was done, Paul said he was set 'far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. (Verse 21) And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.' You have a church without a body, without a head, a church without any blood. You have a kingdom without any king. You have a covenant without a priest. You have a church without a message.

My worthy opponent said the Church of God is the Bible name. Well, why under high heaven do you not wear it? If that is the Bible name why do you not take it? My brethren wear it. We call it Church of Christ or Church of God. We call it Church of Christ because Paul called it that in Romans 16:16. Jesus said in Matt. the 16th chapter, 'On this rock I will build my church.' Just exactly as he did not rob God of any glory when he said it is his, we do not rob God of any glory when we call it the Church of Christ. We freely admit and freely say that it is also the Church of God. He says he knows the Bible name for the church, but he is not wearing it. Now listen friends, we shall stand in judgment one day. When we stand there and the God of heaven looks down upon us, He will say, Did you know? Did you understand? Yes, we knew. The name you wear is wrong? Name? Yes, we knew that, but we did not think it made any difference. We knew we had the wrong one. Why, my opponent's proposition says 'The scriptures teach' and he has found the name the scriptures teach and he will not wear it. Jesus said, 'If you love me keep my commandments.'

Then says, why everybody born in heaven is in this church. You have to be heaven-born. That is correct, but there is more to the new birth than he realizes. Listen to John 3:5, 'Except ye be born of water and the Spirit, you

cannot enter the kingdom of heaven.' Then listen to I Peter 1. Peter will tell you how. Peter said, 'Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible.' How does the new birth come, Peter? You have purified your souls in obeying the truth, that is how you did it. That is how you are born again and go to heaven and stay in heaven's eternal abode.

Then he said there is an invisible church and a visible church. I just want to know where the scriptures say it. Hebrews 12 does not say it. He referred to it, but the scripture does not say it. He talks about Eph. 1 and Eph. 3. I want to know if the church in the first chapter is not the same kind as that in the third chapter. All this talk about a visible kingdom and an invisible kingdom and a visible church and an invisible church is not found in the word of God. There is not a word of truth in the teaching as men try to apply it. You listen to Matt. 13 and 19. Jesus explained the parable of the sower that went forth to sow, and he said, 'When anyone heareth the word of the kingdom.' The only seed we have to sow is the word of the kingdom. When we sow these seed, the church comes up. You have just one sack of seed and it produces the same thing. If you have one part of invisible and another visible, you would have to have two sacks of seed. One that would bring up something invisible and the other that would bring up something visible. Why, back in the book of Genesis, Moses said, 'Like produces like; kind produces kind. The seed of the thing is in itself.' Do you have two sacks or one? You do not have one sack full bringing up an invisible kingdom and another sack full bringing up a visible kingdom. You do not have one sack bringing up an invisible church and another sack bringing up a visible church.

Then he goes to Acts 20:28. I just know that is not the

Progressive Primitive Baptist Church or the Primitive Baptist Church, or the Missionary Baptist Church, or the Landmark Baptist Church, or the Two-Seed Baptists. I know it is not and I will show you why. Because the people in this church could fall from grace and were in danger of doing so. Not only that, but some of the very ones in the church were going to be the cause of others falling, so I know that church is not the Baptist church. Let me read it to you and see if that is not exactly what the Apostle Paul said about it. He is talking to the Ephesian elders at the sea coast town of Miletus. (You let this "mike" down about six inches; that will be right between me and the folks to whom I am preaching. That will still get it, will it not? Those microphones sometimes get in your way.) All right, Paul is talking to the Ephesian elders, and in the 20th chapter beginning with verse 28, he said this, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this"—What do you know, Paul?"—"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Do you teach that the sheep, if he ever gets to be a sheep is always a sheep and cannot fall? Well, the wolves are going to come in and get some of them. Paul said he knew they were going to get them. False teachers were going to get some of the flock. Who is in the flock? Sheep are in the flock. Who will the devil get? He will get the flock. Now you think of that. What do you know, Paul? I know the wolves are going to get some of the sheep. Now these men (Primitive Baptists) say the devil cannot get a sheep any way in the world you fix it. The devil has been trying for 1900 years to get one and he has not succeeded yet, but he is still trying. Paul said the wolves would get them. My friends, it makes no difference in the world what attitude you take toward it, that is what the apostle said would happen. "For I know

this, that after my departing shall grievous wolves enter in among you, not sparing the flock.''

Now the next verse. ''And of your own selves shall men arise, speaking perverse things and draw away much people after them.''' You mean to tell me that is the church where you cannot fall from grace. You think that is the one where if you get in there will be no danger of ever being lost? Paul said they would get them. Did Paul tell the truth when he said they would fall? Did Paul tell the truth when he said they would get the flock? Did Paul tell the truth when he said some would arise and speak perverse things and draw away people after them? That is what I teach. That is what my brethren teach. We teach that you can be lost after you have been saved. We teach that you are in danger of being lost. We teach, for instance in I Cor. 10:12 exactly what the apostle taught when he said, ''Wherefore let him that thinketh he standeth take heed lest he fall.''' In Gal. 5:4 Paul said, ''Ye are fallen from grace.''' You want to say something about that verse sometime before the debate is over? If we are going to put it in a book, why do you not say something about it?

You said last night when Peter said, ''Baptism doth now save us,''' that it saves us from the error that we (the Church of Christ) teach, but you said we did not start until 1827. I want to know what it saved them from before 1827. I am not going to argue with you all night on one point; you say we started in 1827, but Peter said it saves us back yonder. Now what did it save them from before my brethren started? Paul said, ''Ye are fallen from grace.''' Just say something about it. I care not what you say, just say something. ''Ye are fallen from grace. Ye are fallen from grace.''

You think that was the Primitive Baptist Church back here in Acts 20? The wolves were going to get the sheep; for of their own selves shall men arise speaking perverse things.''' Is that what he teaches? Why, you know it is

not. Mr. Cook teaches that if you ever get in, you cannot get out, because if you got out you never were in in the first place. But Paul said these are in the flock and he said of your own selves shall men arise. So they were already in.

He said in Eph. 1:22, 23, "'And hath put all things under his feet, and gave him to be the head over all things to the church,'" therefore everything is under Christ. All right, I want to know if it is under Christ, what about putting the name under Christ? You say your name is not in the Bible, but you say it is all under Christ, will you put the name under Christ? What about it? You admit that is not in the Bible. Of course, I know all the rest of it, most of it, is not in the Bible either, but you say that your name is not in the Bible, but you want to be under Christ. Will you put the name under Christ? Now tell me.

I will go over this chart for you, but I want to know when the Progressive Primitive Baptists started. I never heard of them until last fall when Moon wrote me. I want to know when the Progressive wing started. Did the Progressive wing start back here? Were these fellows Progressive? They are pretty old to be progressive, are they not? Were these fellows progressive? When did the Progressive Primitive Baptists start?

He goes then to Mark 9:1. He said, Oh yes, that is what the Bible said. The kingdom was to come with power. Well, I have already read to you in Acts 1:8 where Jesus said to the disciples you will receive power after the Holy Spirit is come upon you; the power came on the day of Pentecost. He says that is when the gospel came, the power came when the gospel came and that is when Jesus said in Mark 9:1 you will see the kingdom. So the kingdom came when the gospel came, the gospel came when power came and you will see the kingdom when the power comes. The power came when the gospel came and the gospel came when the church was established.

Then he goes on and says in I Tim. 3:15, Paul writes to young Timothy, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God which is the church of the living God, the pillar and ground of the truth." Well sir, you know in I Tim. 3, you have a plurality of elders in every congregation. And he tells him to put in elders in every congregation. I want to know if you have elders in every Progressive Primitive Baptist Church or if you have just got one elder over each one. If you have just got one elder over a church I want to know where the scripture justifies in the New Testament the practice of placing one elder over a church? I want to know if in every example and command was there not a plurality of elders? So in I Tim. 3 it could not be the Progressive Primitive Baptist Church.

Now he goes to Rom. 1:16 where Paul said the gospel is God's power unto salvation. Why, my opponent says that it has all been done for us, but Paul said the gospel is God's dynamite, God's power to save. That is why you will remember in II Thes. 1 beginning with verse 7, "And to you that are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Then he turns to Proverbs 9:1 and says, get this; there are seven pillars. Well, just say that you are right. Let us admit that you are right. Turn to Eph. 4 and see what these seven pillars are. We have seven over there in Eph. 4. If there are seven pillars, this must be the seven right here, because we have them in the New Testament. Let us see if they represent the Progressive Primitive Baptist Church. Paul said in Eph. 4 beginning with verse 3, "Endeavoring to keep the unity of the Spirit in the bonds of peace, for there is one body." All right, what is the body, Paul? The body is the church, given to be head of all things to the church. How many churches are there? You

said you were satisfied some of my brethren are saved. I am glad of that. The Lord added to the church such as should be saved. I want to know if the Lord added my brethren to the Primitive Baptist Church. He added the ones that should be saved. You say that is it. Has the Lord added them to the Progressive Primitive Baptist Church and they do not know it and you do not know it, and nobody knows it but God Almighty; is that right? You think about that. He said some of my people were saved. Acts 2:47 said the Lord added to the church such as should be saved. Paul said there is one body and Paul said the body is the church. Bless your heart, do any of you brethren know it if you are in the Progressive Primitive Baptist Church? Mercy me. One head, one body. Let us go ahead. One spirit, even as you are called you hope in your calling. One Lord, one faith, one baptism. Well, that baptism is one of the seven pillars. If he jerks that pillar out in his next speech, all will fall. He has seven; I have found the seven.

There is one baptism; how many is there? How many do you preach there are? How many do you boys preach there are? One? Paul said there is one and that is one of the seven pillars. Now if you tear that out from under this thing and you are going to see it all fall. It is going to fall anyhow but you will hasten it. How many are there? You said in Prov. 9 there are seven. Well, I have found the seven, one God, one Spirit, one Lord, one faith, one body, one hope, one baptism. How many do you teach? Now do not get up here and pretend I did not ask you. Tell me, when you come how many baptisms do you teach? How many are there now? You know it is going to look pitiful in the book for me to ask you question after question and you just pretend you did not hear them. Do you want to answer the two I asked you the first night? I want to ask you another one right now, while I have everything in shape. You said I did not represent you fairly when I said you said babies were as mean ^{as} you say they are, or your

brethren say they are in Psalms 58. Well now, I want to know how mean they are? You say I misrepresented you. If I misrepresented you, I will apologize, but I want to know how mean they are. You told me last fall they partook of the parents' nature. If I remember correctly that is what you said. All right, but the parents' nature is the nature of Satan. Well, that means then that the baby's nature is the nature of Satan. How mean is the devil? Is he as mean as he could be, or could you get him a little bit meaner? (Speaking to the front row) Now you better let Cook do the debating, you are going to get into trouble. I am going to tell you right now and he will tell you the same thing. You better quit nodding at me because you are not seasoned enough for this. We have boys over here just dying to get to debate and you could have a good debate in a good spirit just like we are doing), but you say that the parents have Satan's nature. Well, how mean is the devil? Is the devil as mean as he could be? Now, I'm not going to press that because those boys answered that for you and that is not fair. I walked them into that. They are not prepared on things of that kind, but do you not see if you have Satan's nature, then you have the nature of the devil? How mean is the devil? The devil is as mean as he could be. All right, but the child has the same nature as Satan; therefore, the child is as wicked as he could be or Satan is not as wicked as he could be, but look, that is what you call simple logic. Major premise, minor premise, and conclusion.

Let us hurry on. He has a chart and it is a little chart, but he declares it is loaded. He does not know the difference between a blank and the cartridge. He has gone back into history. That is what they all do...Missionary, General, and all the rest, and they bring up the same line of argument.

Now ladies and gentlemen, you listen to me. The only thing on earth that he has back here is baptizers. In other words these different ones practiced baptism. Well, if that

is so, I have a prior claim to it because in Acts 2:41 "they that gladly received his word were baptized and they were added unto them that day about three thousand souls." So the baptism that I preach started on the day of Pentecost. The only thing in the world that he has that would qualify these people as Baptists in any sense is the fact that they baptized. There is not a man on earth that could prove this man was a member of the Primitive Baptist Church or that this movement or this people were members of the Primitive Baptist Church and look here; he has skipped from 350 to 1000. Do you know how many years that is? 650 years. What about your preachers through these ages? Why, you have missed the point entirely. The seed produces the church just as it makes a Christian.

He said these fellows back here had a falling-out (referring to chart) and Cornelius fell out with this one. Well, I want to know if he fell from grace when he fell out? That was not the Primitive Baptist Church. You say they had split-offs all along and had trouble all the time and some of them would leave it and go and start something else. Well, that sounds like it is the church Paul was talking about when he said "of your own selves shall men arise speaking perverse things." But the Primitives say that cannot be done. Every time they had a falling-out and had a split, who fell from grace? Why, that could not be your church, because everytime they had trouble somebody took up with the devil. Is that not right? Well, when they took up with the devil, they fell from grace and you teach that they can not fall. The only thing in the world that he has done is to go back and get the fact that they baptized. So do we. So do many other people. If the fact that they practiced some kind of baptism makes them Baptists, then in that sense, my friend, every religion that has practiced baptism through the ages is exactly the same thing.

Why there is not a bit of use in the world to run it all back here to Matt. 5, you have no hooking place. You can

not hook it on at Matt. 5 because the Lord said He had to still build it in Matt. 16. The very idea of a fellow coming along and saying this is us. Let me tell you something, friends, if you were to meet one on his Chart and say, Are you a Progressive Primitive Baptist? Wonder what he would say? Do you have instrumental music? Did they have instrumental music back here? Where did the organ come in and the piano? If it is the Progressive Baptists you ought to be able to find the instrument in it. Did they have it back there? What about it?

I thank you now, and you listen now very attentively to the things Mr. Cook has to say and we thank you for the very fine order you have given us in this discussion.

MR. COOK'S SECOND AFFIRMITIVE SPEECH

Brother Moderators, Ladies and Gentlemen. In my second speech, I begin on the affirmative of this proposition. Mr. Miller made this statement when he came before you and he was astonished that there wasn't a word of truth in anything I said, any man who would stand in the face of the scriptures and emphatically deny them and tell you that there is no truth in them; I stated to you last evening the man that denies inspiration is advertising his own ignorance.

I introduced these scriptures to prove the identity of the church of the New Testament and I'm staying with them. I want to call his attention to some scriptures in the affirmative of the proposition and then I will get to some of the things that he said.

I want you to notice from Hebrews 13:8,9,10, Jesus Christ the same yesterday, and today, and forever. In order that Mr. Miller's proposition or the things he has said to referring in part concerning the different scriptures, in order for that to be true, Jesus Christ must change; he must change; he must be a different person. Inspiration said he is now as he was yesterday.

Now I want to give you something to think about. "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." Hebrews 13:9. He mentioned falling from grace, and we are going to get to that in just a moment. "Not with meats which have not profited them but have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle." Here is inspiration designating an altar separated from everything else that no person is qualified to eat at this altar unless that person has been touched with the grace of God and has complied with the teachings of the Bible and has taken up his cross which saves him from following the kind of doctrine to which you have been listening.

Now to prove the church by the doctrine, I will give a few more proof scriptures. Luke 12:32, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Mr. Miller thinks that you purchase the kingdom by obedience of yourself. Mr. Miller thinks that you are a member of this kingdom by being baptized. Christ said, "It is your Father's good pleasure to give you the kingdom." Luke 22:29, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Here is what the apostles could do. Here is what they did do and they judged the twelve tribes of Israel as being worthy of the things that are spoken of in the New Testament because they are heirs of God and joint heirs of the Lord Jesus Christ. Romans 8:17.

He said something about falling from grace. I want to carry you, Mr. Miller, to this text and you can deny it if you want to. You deny me and when you do, you deny the scriptures. Whosoever is born of God does not commit sin for his seed remaineth in him and he cannot sin because he is born of God. I John 3:9. I will challenge him to take this text and harmonize the statement that he made from Galatians when he said, "And ye that are justified by the deeds of the law, you have fallen from grace." That is exactly what your daddy did in 1827 when he denied the doctrine of God our Savior and established the doctrine to which you have been listening, that faith, repentance, and baptism is for past sins; that man fell from the blessings of God which are in the house of God for him. That is what you did.

Now if you will read a verse or two you will get some of this. "Oh, ye foolish Galatians, who hath bewitched you?" If you listen to this man (points to Miller) he will bewitch you. "This one thing would I learn of you, did you receive the Spirit by the deeds of the law, or by the hearing of faith? Gal. 3:1, 2. There is the statement the apostle gave to

those people back there and he emphatically taught them if you try to live by the law, you fall from grace. Now if you try to tell that you got it by the deeds of the law, ye are fallen from grace, and the law is the rule of action and a person that meets with the condition that he has been telling you, that is the rule of action and as you try to do that, you are trying to go to heaven by your works according to that law, and he said that is given to the church by the Lord of glory. If that is true that's a law given to the church and that's a rule of action just as sure as you try to justify yourselves and be a child of God by the deeds of the law, you have fallen from grace or its blessings. John said, 'Whosoever is born of God does not commit sin.... cannot sin because he is born of God.' I John 3:9.

I asked him last evening and the first evening if he received the spiritual birth in baptism? And he was talking about the seed and he said the seed produces the church, I will challenge you to find that text or that statement. You claim you speak where the Bible speaks; you are silent where the Bible is silent. You cannot find to save your life that the gospel seed is the thing that produced the church of the New Testament. The gospel is the means whereby God's people are called out to live in the church. The God of heaven established the church. I showed him last evening where he fell on using the seed and as he played upon it so hard. Where the seed fell by the wayside it did not accomplish anything and then he adjusted it and said the seed produces the kingdom of God or the church of God. It failed to do it there; therefore the means failed to reach the design for which he said it was purposed. If that is true, his doctrine falls to the earth, world without end.

I am going to give you some doctrine of the Church of the New Testament, and I want you to notice it. I want you to read it. I am thankful that there are some people in this congregation who will go home and read their Bibles. The reason you do that is because you will get the truth

as we set it before you.

Deut. 32:9, now this is the doctrine of the church; this is what my church believes. This is what they taught back there, "For the Lord's portion is his people; Jacob is the lot of his inheritance." Here is somebody spoken of as being the inheritance of God. Here is somebody who is spoken of as being the Lord's portion, or the Lord's portion is his people. The same book, 7th chapter, 6th verse, "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Here Moses is speaking in favor of the thing that God did and he said the Lord has a special people, thou art a holy people unto the Lord. I wonder if you will come up here now and tell these people that this is not the truth; that there is no truth in what I am talking about.

Romans 8:31, 33. He wanted to know about the seven pillars. He went over to Ephesians 4:3 but I am going to use the foundation where the church rests, and if you do not see it and if you do not believe it, you are responsible. I am giving it to you and if you cannot believe it, I'll classify you with John 12:40 where the Lord spoke and said they cannot believe and I pray tell me how a person can believe when God said he cannot believe.

Romans 8:31, 33: "What shall we say to these things? If God be for us, who can be against us?" Who shall lay any charge to God's elect? It is God that justifies. Here is the man who lays charge to God's elect. (Points to Miller). Here is the man who says it isn't so. Here is the man who says there is no such thing as a chosen people of God today. If you will go back a little, you will find beginning at the 28th verse of Romans 8, "And we know that all things work together for good to them that love the Lord." Why? Because "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." I gave this to him last October. He got up and told people

that he was so far ahead of me. I introduced about eight or ten arguments last year he would not even touch and here is one of them. 'For whom he did foreknow, he did also predestinate that he might be the firstborn among many brethren. Moreover them he did predestinate, he called; them he called, he justified; them that he justified, he glorified. What shall we then say to these things?' That is the pillar where the church rests, and if your church doesn't believe that, then it is an evident fact that you are not the church of the New Testament. You can say whatever you want to.

Romans 9:11, 12; get this, here is the doctrine of the church, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;" here is the apostle Paul giving you the fundamental doctrine of the church which belongs to the church today. He classifies this as two men or two children and they not yet born, neither done good nor evil, that the purpose of God according to election might stand. What would you say about that? Oh, you get up here and say God is unjust. We will see what Paul says about him when he says that. 'If we claim that God is unjust, who is it that replies against God? (Points to Miller) There he is; there he is. We find that these truths, my brother, ought to be respected and held precious in the minds and hearts of men and women. God said that He will have mercy on whom he will have mercy, and whom He will He hardened. Now you change God on that if you can.

I will give him another text. Jeremiah 13:23, can the Ethiopian change his skin, or the leopard his spots? Then if so, you Church of Christ folks, or you people that are trying to do good or do evil should learn to do good. You can preach to a person all you want to. He can meet with all the obligation that you want him to, but he still possesses the same nature. Can the Ethiopian change his skin or the

leopard his spots? Can he? If his doctrine is true, the leopard can change his spots, but his doctrine isn't true; therefore it cannot be done.

Now as we come to the seed, neither because are they the seed of Abraham or are they all children, but in Isaac shall thy seed be called. Brethren, I am giving you the doctrine of the church. Gal. 4:28. "Brethren, we are as Isaac was, the children of promise." I noticed how he quoted Gal. 4:26, when I asked him if he was born in baptism, who was his mother. He said it this way—and Jerusalem which comes from above. It doesn't read that way. I am trying to get you people to see the falacy of additions of the imagination of a mind, and the difference in that and the truth. Jerusalem which is above; she is free; she is the mother of us all. It did not say anything at all about Jerusalem coming from above. It did not say anything about that. Just told you where she was. You ought to quote it that way as much as you can. Why, this is the word of promise, that at this time I will come and Sarah shall have a son. Did God make a promise to Abraham? Certainly so. Did Abraham believe it? He questioned it. Did that hinder it being true? No sir. I am giving you the handiwork of God. I am telling you how God works. He said at this time I will come and Sarah shall have a son. Thou shall call his name Isaac. And at that time that child was born according to promise. Now you are classed with that. God's children are classed that way. Brethren, we are as Isaac was, the children of promise. Gal. 4:28. If you shake your head and say that you are not in that, that is a proof text that you don't believe the Bible. "But what shall we say then? Is there unrighteousness with God? God forbid," for he said to Moses, "I will have mercy on whom I will have mercy; I will have compassion on whom I will have compassion." This is God's way. Rom. 11:26, "And so all Israel shall be saved, and as it is written, There shall come out of Sion the Deliverer, and shall turn away

ungodliness from Jacob.' ' That is the promise and as that is the promise, God's promises are true.

Titus 1:2, 'In hope of eternal life, which God, that cannot lie, promised before the world began.' ' God promised this. I asked Mr. Miller the other night, I believe it was Monday evening, if he had eternal life now and if he were one of the elect? He hasn't said a word. He did not tell me he had eternal life. I am asking you now, Do you have eternal life? If so, how did you get it? In other words, do you believe you are saved anyhow? Do you believe that you were actually saved when you were baptized a few years ago? Did that actually save you and put you in Christ? Tell these people if it did.

Then I am going to ask him if he was baptized because he felt that if he wasn't baptized he would go to hell. If that is true, if that is your doctrine, and that is what you teach, then you were baptized upon the principle of fear instead of the principle of love. If he had not been afraid he would have gone to hell, he just wouldn't ever have been baptized. That is the truth.

I will give you the thoughts of this text. I want you to connect it now. I John 2nd chapter, last verse, 'If we know him, if ye know that he is righteous, ye know that every one that doeth righteousness is born of him.' ' I want to ask you another one, and I will give it to these young boys; he makes out like they are anxious to get in this debating business, but I will guarantee they won't want to get in on this subject. Does action precede life, or is there life and then action? Is life first and then belief, or is it belief and then life? Why just be plain to answer that. It is a simple little question. Which is right?

Eph. 1:4, 5, 'According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself,

according to the good pleasures of his own will.' ' Now here is the work of God. God has from the beginning chosen you unto salvation. Now don't you get up here and say that I am preaching that you were saved before the world was. I do not believe that; I do not teach that. Don't get up here and say the atonement was made before the world was. The choice was made; as the choice was made before the world began, now we are saved in time according to that. That is exactly what the apostle said here. Eph. 3:10, 11, ' 'To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord.' ' Now get that; I want to press that; ' 'according to the eternal purposes that he purposed in Christ before the world was.' ' Now there is Christ standing qualified from heaven as the only begotten Son for the sole purpose of carrying out the will of his Father, and that is what he did.

Eph. 5:25, ' 'Husbands, love your wives, even as Christ also loved the church, and gave himself for it.' ' Now here is that church that he made light of. Here is the church that is mentioned as the family of God. And did you know....of course you do; this little word 'it' is a relative pronoun having direct reference to that which was just spoken of. What was spoken of? the church. He gave Himself for it. What was the purpose? that he might present it to himself without a spot, without blemish or any such thing. Now how is that going to be done? By the washing of regeneration, renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Lord.

2nd Timothy 1:9, ' 'Who hath saved us and called us with an holy calling, not according to our works,' ' (and he has been telling us it was according to our works—points to Miller) ' 'but according to his own purpose and grace, which was given us in Christ Jesus before the world began.' ' We find this the doctrine of our Savior and the church be-

lieved this in the apostles' day, or he was teaching this to the church at Ephesus. As he taught this to the church at Ephesus, and Jesus Christ is the same today, yesterday, and forever, then there is no change in him; then he approves of that in the apostles' day, now he approves of it today. If he approves of it today then we can see that this is the doctrine that the church was taught back there, so we are the New Testament church.

1 Peter 2:9, 'But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.' You are a chosen generation; now you are chosen before you were to show forth his praises. As you are chosen you are to do that—praise God.

John 6:38,39, 'For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise him up again at the last day.' I wonder if you believe that? The text said now that the church believes that. If your church believes that, then I am going to tell you that you boys ought to be preaching that today.

All right, the next few minutes. Matt. 16:18, 'I will build my church,' and he said that was in the future. He said I will give unto thee the keys of the kingdom. Was that in the future? I want you to tell me when it was? I want you to tell me when he gave Peter the keys. I gave him last evening Matt. 18:18 where my Lord said this; now get it; he says, 'Let him be unto thee a heathen,' in other words no fellowship with the church if he doesn't submit himself to the church. 'For I delivered unto thee the keys of the kingdom.' There it is before the day of Pentecost.

We will go on now. He said I wear the wrong name. He doesn't like my name, but I will tell him one thing; I

wear the doctrine of God our Savior. I am wearing that and I am not ashamed to stand in his presence and tell him that. I asked him if I take the name Studebaker and put on a Plymouth, would that qualify the Plymouth to be a Studebaker product? That is the question I asked you. You misrepresented me every time. No sir, it won't change it, will it? No it won't. All right then, your wearing the name Church of Christ doesn't qualify you to be identified as the church of Christ, unless you believe the doctrine of the church of Christ and teach it.

He doesn't like the name progressive. He didn't like that. He said the word progressive meant to go forward and that the word primitive means to go backward or stay back. Now you know better than to make a statement like that, Mr. Miller. Primitive doesn't mean that. I will tell you what the word primitive means; primitive means first. John the Baptist was the first gospel preacher that God sent into this world. He baptized the Savior, and that made the Savior be baptized by a Primitive Baptist, because he was called John the Baptist. The Savior took those people that John baptized and organized the church. That made it a Primitive Baptist Church, because it is the first. As that is the first, then I can see that according to the language of the text that it is a Primitive Baptist Church from the beginning until now.

He made light of the things my Lord said, and I will ask him this question. Over in Matt. 5, could the babies hear that gospel that was preached on that day? He wanted to know about the babies again. He willfully and maliciously charged me wrong last evening and he is ashamed of it because he apologized. Thank you. But I will tell you this, that here is Miller and here is Miller's wife. If there was a child born to them, that child would possess your nature. Likeness begets likeness, each after its kind. You know that. There is no use to get up here and make a play on words that a corrupt being or sinner can produce some-

thing holy; impossible to be done. Now if you want to argue against it, you argue with Psalms over there 53:2,3. That is exactly what he said about it. I will tell you this: the Primitive Baptist doctrine teaches this and it is the doctrine of the church that Jesus set up and in his death on the cross is sufficient and it will save every infant baby that dies in infancy. I will challenge him that he cannot take his doctrine to save his life and save an infant baby. He will get up here before you and tell you that an infant baby is born in this world safe and I have asked him. Give me the text where it is. There is not a one of you who can do it, and yet you say you speak where the Bible speaks, you are silent where the Bible is silent. Who can bring a clean thing out of an unclean? Job 14:4. You can't do it.

He made some mention of Prov. 9:1, wanted to know about the seven pillars. They are over in the eighth chapter of Romans. Now if you want to get the practical side of it, I will give it to you, whereby you might practice it. This is the church, because I am going to prove that this is the practice of the church. Read in the 1st chapter of II Peter, 'Add unto your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness, charity.' There are seven Christian graces that the child of God is to add to his faith. I will promise you that you cannot find where you are to add faith, but you are to add to that faith. There are the seven. It corresponds with the seven over here. That is why I told you at the outset that the attributes of God are planted in the heart of a child and because the life of Christ is planted in the heart of the individual. The attributes are in the life and that is brought out in the proclamation of the gospel, and not because of the natural life which you possess; (points to Miller) that is yours. That is why Paul said to the Roman brethren, and he quoted that text wrong again. (Points to Miller again) I want to see if he can

quote Romans 1:16 correctly. "I am not ashamed of the gospel of Christ. It is the power of God unto salvation to everyone that believest." I will ask him if he can find in the Bible where the gospel is the power of God to the unbeliever. Now you've got a job; now you just get on to that. It is the power of God to the unbeliever. Who is the believer? It is the child of God. What is revealed to him? Righteousness. How did he understand it? Understand it by the faith which he has. Hebrews 11:6, "By faith, we understand." There it is. As you understand by this faith, you understand the righteousness of God and it is yours, and it ought to be preached, and you folks ought to believe it.

In Acts 20:28, he said as he quoted the text, "After my departure grievous wolves shall enter in among you, not sparing the flock." That started in 1827 as has been proven in this argument. They have not been sparing the flock.

He tried to make some display on foolishness out of goats and sheep again. He had better be careful about that. I will just ask him now, Can you find in the Bible where Christ made atonement for the goats? "I gave my life for the sheep," and when you question that, you question God. "My sheep hear my voice and I know them. They follow me and I give unto them eternal life and they shall never perish." St. John 10:27,28. That is God's work. He spoke those words because he said, "I will give my life for these sheep. St. John 10:11.

Time up? Thank you. Listen to Mr. Miller now and what he has to tell you.

MR. MILLER'S SECOND NEGATIVE SPEECH

Worthy Moderators, worth opponent, Ladies and Gentlemen. I want to say to you in the very beginning tonight that I know that I can answer every thing that the gentlemen has said. I shall take the last thing first and go back up the ladder. I want to correct one that that was unbecoming of my opponent. I think a great deal of him. He knows that I did not say there was not a word of truth in what he said. I said as he applied it. Nobody would read the scriptures and say there was no truth in it, but the way he applies it is every bit wrong, and I shall be glad to show you why.

Now let us go to the goats and sheep and take up that first. I want to get the goats and sheep in in a hurry. Let us turn to Matt. the 25th chapter, when the Lord gave the great dissertation on the goats and sheep and told about how it would all come out in the judgment day. You remember that. Let us read beginning with verse 40. And the king shall answer and say unto them, Verily I say unto you, Inasmuch as you have done it unto one of these the least of these, my brethren, you have done it unto me, then shall He say also unto those on the left hand, Depart from me ye cursed into everlasting fire - why - For I was hungry and ye gave me no meat; I was thirsty and ye gave me no drink - I was naked and ye clothed me not - Now when will he say that? All right listen to verse 31, And the Son of man shall come in his glory and all his holy angels with him, and he shall sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divides his sheep from his goats." What made the sheep a sheep? "I was hungry and you fed me. I was thirsty and you gave me drink. I was naked and you clothed me." That's the very thing that determined what they were in judgment. Is not that what it said? And then he said to them on the left hand You cannot enter in. Why? "Because I was thirsty and

ye gave me no drink. I was hungry and you gave me no meat. I was naked and you clothed me not." Why, you do think these brethren out here were actually sheep do you? You do not shear them. I hope not. You differ from the old Primitives though on how much wool to get off them. One of the things you differ from me on is how much wool you ought to get. But that is figurative language. What made these on the right hand acceptable? What they did. They clothed the naked; they gave drink to the thirsty, and the ones on the left hand did not and that's why they were goats, because the Bible said when we stand in judgment we shall give account of the things done, "in our body whether they be good or evil."

Let us go back up the line a little. He says that he wants me to find where the gospel is God's power to an unbeliever. Do you have your pencil? I'm going to give it to you right now. Why you ought to know better than that. He said he had debated some of our preachers but he wanted to meet somebody that could debate. All right here it is right here; it's in the 15th chapter of the book of the Acts of the Apostles, in the city of Jerusalem at the conference and we shall begin reading with verse 7, "when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know that how a good while ago God made choice among us, that the Gentiles by my mouth hear the word of the gospel, and believe." That's it is it not? There is no need to say more about that. They weren't believers before Peter preached it to them, but when they heard the word of the gospel they became believers. There is the gospel of God's power to make a man a believer that is an unbeliever. Why that's God's power to save. That is God's dynamite to salvation. That is why we preach it. That the Gentiles by my mouth should hear the word of the gospel and believe.

Then he goes back to the seven. He said the seven is in Romans 8. Why mercy me, it does not say anything about seven. He has to make up the number, it is not in there at

all and he knows it. I found the seven over in Ephesians. I asked how many baptisms do we have now. Did you hear me when I asked you that or did that just pass off? I believe you are like my boy, I have a boy soon to be 12 years old and he just cuts off the switch when he does not want to hear. When I begin to talk to him you can almost see him reach up and turn it off. He seems to say, all right now Dad you go on, I have everything cut off. Did you hear me? I asked you how many baptisms we have now? You want to tell me now or wait until tomorrow night? You will tell me tomorrow night will you not? Did you not hear me ask you? you are an experienced debater. I asked you how many baptisms we have now. Why did you not tell me?

My opponent says he is not going to tell us how mean a baby is, but he says my child is just exactly like me. Well let us wade in there where the water is deep. Suppose my wife was a Progressive Primitive Baptist and she married me and I am a goat and we have only one boy. Now I want to know which he is. Would he have her nature or my nature? Or would he be half and half, devil on one side and God on the other? Son of God on the other? What about it? If I am as mean as the devil, then my boy would be mean as the devil, would he not? He said like begot like, kind begot kind, is that not what he said? He wants to know what I believe about babies. I'll be glad to tell you and I will read it from the very words of my Savior. The Lord knew a lot more about it than anyone of us. Turn first to Matt. 18 and begin reading with verse one. Listen to it. And at the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children ye shall not enter into the kingdom of Heaven. My opponent said why it has all been done for you. Do you not know that you have not a thing to do? Jesus, said, Except ye be converted and become as little children, ye shall not enter into

the kingdom of heaven. A sinner has to be like a little child. A little child is already like heaven. A little child is already qualified for heaven. If you want to know one of the places where you can see heaven, look at the face of a little child. Except ye be converted and become as a little child. Now if salvation were all done for them why did the Lord even tell them about it? If they have nothing to do with it, why did he tell them to become converted? Why did he tell them to become as a little child; if it had all been fixed and they could not do anything about it. Why would the Lord say except ye be converted and become as a little child, you cannot enter into the kingdom of heaven.

Let me turn to Matt. 19 and read just a little from there. You remember that the Lord is talking on this very same question. Begin reading with verse 13; "Then were there brought unto him little children, that he should put his on them, and pray; and the disciples rebuked them. But Jesus said, suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." As mean as the devil and that is like the kingdom of heaven? Full of sin and that is like the kingdom of heaven, is that right? Ladies and gentlemen, when we stand in judgment, somebody is wrong on these issues. When we stand there it will be a serious, serious thing. How many little children are like the kingdom of heaven, Jesus? Just a few that say they are sheep. Is that what he said? Or did he say all children were alike and did he say all children were like the kingdom of heaven. Little children like heaven's kingdom. Is that what he said? Well if they are already like the kingdom of heaven, what would they have to do to be prepared for heaven? If they are already like the kingdom of heaven, what would you have to do to get them ready for heaven? I think he sees that.

Then Mr. Cook says John the Baptist was the first Baptist preacher. Ladies and gentlemen, I shall take that away from him right here and now. I could press him and

make him answer from the seat and show you that John could not have been a Baptist preacher. Now listen, he says that the first man that preached baptism for the remission of sins was Alexander Campbell. Then he came along and found it on his chart, but I think surely he just missed his tongue there. But I shall not charge him with slips of the tongue. Let us see what John the Baptist preached and see if he was a Baptist preacher. John did baptize in this Mark 1:4, "And John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Is John a Baptist preacher? You boys have him in the wrong camp do you not? You lost him right there. Alexander started that Mr. Cook says in 1827. John preached it at the very opening of the first century. What about it? Is that what you preach? Do you go out and preach baptism for the remission of sins? Well if you do not do it, you do not preach what John did and John is not the kind of preacher you are. Is that what you preach? Did any of you brethren ever hear my opponent preach baptism like John preached it? Did he get up and say you had to be baptized with the baptism of repentance for the remission of sins? Did John the Baptist preach it? You would kick him out of the Baptist church. You would not even let John stay with you. You would not eat the Lord's supper with John. You would not have a thing to do with John. Then Mr. Cook dares to come along and talk about John the Baptist being the first Baptist preacher.

Let me turn now to Matt. the 3rd chapter and begin reading beginning with verse 5, "And there went out from Jerusalem and all Judea, and all the region about the Jordan, and they were baptized of him in Jordan, confessing, confessing their sins." Do you baptize men confessing their sins? What about it? Do you baptize men confessing their sins? You baptize them confessing they have none. You baptize them confessing it has all been done for them. But John Baptized them confessing their sins. You would not have him. You would not eat with him. If I could bring

him back tonight and sit him down right in the middle of you progressive Primitive Baptists and you would not have a thing in the world to do with him. You would say he was preaching what Alexander Campbell started.

Now he gets back to his car. I want that to go in the book everytime I can get it in. He said God made a Studebaker and he took the name off it and put on the name Plymouth, and said that is all right. I say it is all wrong. I say there is no other name given under heaven among men whereby ye must be saved.

Then he goes to the 8th chapter of the book of Romans and he takes up Jacob and Esau. Let me preach a little in Romans 8. He does not understand what the Apostle Paul is talking about in the 8th chapter of the Roman letter. He does not understand what the letter has been written for. I can show you without trouble. It is true God said, I will have mercy on whom I will have mercy and I will show compassion upon whom I will show compassion. That is right and that is in chapter 9, but it is the same argument as it continues in chapter 10. Paul is talking about the very same thing. In verse 1 of chapter 10 He said, Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God." Now, what is God's righteousness? Let me read verse 13 of that same chapter, chapter 10, "For whosoever shall call upon the name of the Lord shall be saved." "How shall they call on him, or in him of whom they have not believed?" Now here again is your condition of faith. Right here, - you want to know where the word is God's power to an unbeliever. You will find it right here. "How shall they call on him in whom they have not believed? How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Don't you see there is

God's power to make the unbeliever a believer right here. They cannot believe until they hear. They cannot hear without a preacher. When they hear they can believe, and that is the very thing that the word of God teaches.

Listen to verse 15, "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Now what is wrong, Paul? I want everybody to underscore verse 16. I want you to remember it because this is the conclusion of his argument on Jacob and Esau in the lineage of Christ. "But they have not all obeyed the gospel." That is what Paul was teaching the Romans. Why, back here at Jacob and Esau, he is talking about those who will be in the blood line of Jesus Christ. He said there I put in Jacob and left out Esau. I put in Isaac and left out Ishmael, and you Jews have never questioned that. You have accepted that down through the ages and now if I want to put the Gentile in you have no right to object to it because it is my right to have mercy on whom I will have mercy. He said you must know whom to believe on. You cannot believe until you hear, and you cannot hear until the gospel is preached to you. And the reason any are lost is because they have not all obeyed the gospel.

Oh, you fellows have been running up and down saying, Jacob have I loved, Esau have I hated, all these years and trying to twist the Roman letter and make it teach something that it does not intend to and never intended to teach.

Listen to the 6th chapter of Romans. Paul said, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. And being, and being, and being then made free from sin, ye became the servants of righteousness." God

he obeys from the heart the form of doctrine delivered. When he obeys the form of doctrine delivered, he is then made free from sin.

My opponent goes back to the Old Testament. He said God is going to have a holy people. Then he quoted I Peter 2:9. Let us turn now to I Peter 2:9 and see if we can find predestination and election as my worthy opponent teaches it in these verses. You will remember in I Peter 2:9 he tells them that they are a holy nation; they are a peculiar people. Now listen to verse 9 again, "But you are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." But he quit right there. I want you to get the next verse. "Which in time past were not a people." If they were predestinated from the foundation of the world, when were they not a people? If God chose them from the time that he shot the shuttle through the fabric of creation to mold the world and placed the stars into the starry canopy of heaven that they might revolve around their orbits, when were they not a people? "Which in times past were not a people, but which are now the people of God, which in times past had not received mercy." When did God's elect ever fail to receive mercy? What do you say about that now?

I want you to write down and tell me tommorrow night when were God's elect without mercy. God left the sheep unattended. They had the wolves and he did not pay any attention to them. They were out here in the cockleburs up to their neck and God did not care. "Which in times past were not a people, but which are now the people of God; which had not obtained mercy." When were God's elect ever not God's people? When were God's elect ever without mercy? When were God's elect ever neglected by God? Peter said, "'which in times past were not a people.'" Why that explodes everything that old Calvinism stands for. If there were another verse in all the word of God tonight,

that would be enough. In times past God did not have them for his people, but He now has them, and yet my opponent said he chose them from the foundation of the world. So he left them neglected and let alone and did not see to the ones he elected. Is that what the word of God says. What about it? "Which in times past were not a people." When were God's elect ever not a people? "Which in times past had not obtained mercy." When did God's people ever fail to obtain mercy?

Then he wants to know when I have eternal life. I'm glad to tell him. There is not a reason in all this world why I would not be glad to tell him. In the first place I want you to know that I have newness of life and that is the thing that he does not seem to think makes a whole lot of difference. Listen to Romans 6 beginning with verse 3. Paul said, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life." Newness of life comes after you are baptized into the death burial and resurrection of Jesus Christ. Do you have that new life before you are thus baptized? You want to know what kind of life we have now? We have newness of life after we are buried with our Lord by baptism into death. That is not Holy Spirit baptism because you do not go down into it; you do not come up out of Holy Spirit baptism. Now what kind of life do you have now? Do you have newness of life? Paul said you have it after you had been buried with him by baptism into death.

My opponent wants to know what kind of life I have I will read I Tim. 4:8. Paul said, "For bodily exercise profiteth little: but godliness is profitable unto all things, having the promise of the life that now is," that is what I have. Then he said, and of that which is to come. That is the one I do not have. I have the life that now is and the promise of the one that is to come. That is what Paul

said. He had, newness of life after he had been baptized for he said that "as many of us as have been baptized into Jesus Christ have been baptized into his death," then we have the same kind of life the Apostle Paul had when we have the life that now is, and the one that is to come. We stand in hope of eternal life and he quoted the very passage that proves it.

He then wants to know why I was baptized. Says I was baptized because I was afraid. I wonder how he knows. You know Paul said in I cor. 2, "For what man knows the things of a man, save the spirit of man which is in him." I wonder how you know. "What man knows the things of a man, save the spirit of man that is in him." He said I was baptized because I was afraid. I want to know how he knows. How do you know?

The congregation sang "Why not Tonight?" when I was baptized. I remember it all as though it were yesterday. The gospel preacher stood up and preached, "He that believeth and is baptized shall be saved." He said if you ask me tonight, 'What shall we do?' I will tell you in the very words of the Apostle Peter when he said, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and you will receive the gift of the Holy Spirit." He told me how my Lord died for me on Calvary's cross and shed his precious blood. He explained to me that when I was baptized into the death of Christ, I would come in contact with the blood where my Lord had put it and I would rise to walk in a new life. Moved by the gospel of Jesus Christ and by the story of love that it preaches, I came down the aisle and seven young people came behind me. I confessed my Lord exactly as they did in the days of the New Testament, saying that I believed that Jesus Christ is the Son of God, the preacher took me down into the water and baptized me and we came up out of the water and I rejoiced. Yet he said I was afraid. I want to know how he knows. I want it to go in the book. He talks about people misrepresenting others and

people being willful. I want to know how he knows why I was baptized. Paul says, "No man knows the things of a man." Somebody told you that. That is what they have told you Baptist preachers all these years and you have gone out and told that my brethren are just baptized because they are afraid of going to hell. I want to know if he knows why a single one of us was baptized, except that the Bible teaches it, God commands it, and we believe it. That will set the record straight on that.

He wants to know if the Ethiopian can change his skin. No, but I will tell you what he can do. He can obey the gospel of Jesus Christ. I shall find him an Ethiopian that did and see if he was voted into the Baptist Church.

Let us turn to the 8th chapter of the book of Acts for a minute, and read about an Ethiopian and see what the gospel can do with an Ethiopian. Let us read verse 35. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Of course, I am talking about the Ethiopian eunuch, you know that. "And as they went on their way, they came unto a certain water: and the eunuch said, see here is water; what doth hinder me to be baptized? And Philip said, If thou believest thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Now that is the way a preacher in the New Testament preached to an Ethiopian.

Let me show you now the Baptist treat him. He would come up and they would say, you have salvation all right. The Lord made the atonement for you; now it is all yours; but "here is water, what doth hinder me to be baptized?" we will have to call the church together. They would have had to turn the chariot around and gone back to Jerusalem and seen if it would be all right with the brethren and if it

had been all right with them, they would have said, we are ready now, but we will put it off for thirty days and thirty days from now we shall have a big baptizing. I tell you what you do with the eunuch. Do just exactly what Philip did. When he confesses that Jesus Christ is the Son of God and believed with all his heart that Jesus is his Savior, after repenting of his sins, stop your chariot, and go down into the water and baptize him and let the Lord add him to the church do not vote on him to see if you can vote him in or out. Do not be trying to call the church together to see if he is a proper subject. Just let him go on his way rejoicing. What Baptist church was he a member of when he went on his way rejoicing? Why you see that? and you talk about the Ethiopian changing his skin!

Let us go ahead and answer everything he said. He came to Gal. 5:4, where I asked him to say something about falling from grace and says Campbell fell; why that gives up everything they have ever taught on apostasy. You have it right here and now. He has a fellow that fell. Why, I thought you taught all over the earth that you could not fall. Now you say Campbell fell. Well that surrenders apostasy does it not. Is that not it? How in the world could it be any other way? He does not understand what Gal. 5 teaches. Let me turn to it now and read in the very first verse of that 5th chapter. Paul said, "Stand fast therefore in the liberty wherewith Christ hath made us free." They are in the liberty of Christ; they have been made free in Christ; they have been baptized into Christ and put on Christ. That is how they became Abraham's seed and heirs according to the promise. Gal. 3:26,27,28,29. That is exactly how it is done. They became Abraham's seed when they were baptized into Christ to put on Christ.

All right, stand fast in what you are in. Why? For if you are circumcized you fall from grace. Now what else? "Christ shall profit you nothing." They were in Christ and when they fell from grace Christ profited them nothing. He said Campbell fell so he surrenders his argument on

apostasy.

Mr. Cook challenges me to say anything about I John 3:9. Then he challenges me to harmonize it with other scriptures. I shall let him argue with John. The seed is in him he says; one can not sin because he has the seed in him. We will let him and John have the debate tonight. Look at I John the first chapter and the 8th verse. John said, "If we say we have no sin, we deceive ourselves and the truth is not in us." That is present tense. If we say we have no sin now, we deceive ourselves. Now listen to verse 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his truth is not in us." Now look here..Here is present time. We are sinners now. Here is future time; we will have to confess our sins. Here is past time; if we say we have not sinned. So John said we will sin, we are sinning, and we have sinned. Suppose you harmonize that with I John 3:9 but I will harmonize it for you. Now in the second chapter John said, "And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Is baptism a commandment of God? If it is, the man that says you do not have to do it John says is a liar and the truth is not in him. I did not say that; John said it. Is baptism a command of God? If it is, and if you don't keep it; John said you are a liar and the truth is not you. You just think about that.

Let us go ahead to the 3rd chapter. You will remember that he said in the 3rd chapter in the 7th verse, "Little children, let no man deceive you." Why, Primitive Baptists teach you can not deceive them, if you are in you can not get out. Why would he tell them let no man deceive you? He said, "He that doeth righteousness is righteous. He that committeth sin is of the devil," and so on. Then, "Whosoever is born of God doth not commit sin; for the seed remaineth in him." Here is what John is teaching:

someone was teaching those little children that they could sin and still go to heaven and that is exactly what he represents tonight in Calvinistic doctrine. John said it cannot be done. The child of God can not sin and go to heaven. Do not be deceived, you have sinned, you do sin, you will sin, you have an advocate when you sin, and if you do not keep his commandments and yet say you know him, you are a liar and the truth is not in you. Do not be deceived. You can not sin and go to heaven.

Now let's thank you tonight for the very fine order and hope that tomorrow night, we fill the house to overflowing.

MR. COOK'S THIRD AFFIRMATIVE SPEECH

My beloved moderators, ladies and gentlemen, Christian friends, I am happy to greet you again in the evening part of this another Lord's day in the name of our Lord. I feel grateful to Him for sparing us that we can meet again and I feel grateful for your presence. And I deeply appreciate your good attention, not only while I am speaking but while Mr. Miller speaks to you. Good attention to a speaker denotes good manners, and each of us would like for that to stand out before our fellowman that we have good manners. There are a lot of things said that you do not agree with; nevertheless, attention is outstanding in your behalf, also on my behalf.

Now we endeavor to continue this discussion through tonight and this brings it to a close as you know. It has been enjoyed by me greatly upon truths which have been set forth and the subject that we are discussing is the church question, and I am to affirm to you that the scriptures teach that the Progressive Primitive Baptist Church is the New Testament Church in origin, doctrine, and practice.

Mr. Miller wanted to know last evening how long we had been called progressive. I have asked him several times during this discussion how long he has been called the Church of Christ and he has not told me. But we have been called the Progressive Primitive Baptists since 1906 or about that time. If that is of any interest to you, why note it down. That name was given to us in that year because of churches holding meetings more than three days and musical instruments in the church. We are going to get to that later.

Now, if I cannot prove by the scriptures that it is lawful to use musical instruments in the church, then I will lay down. If Mr. Miller can prove to me by the scriptures that it is a law violated, he will accomodate me much. But we will get to that a little later on.

I want to notice before I introduce any affirmative argu-

ments tonight some things that Mr. Miller said last evening and I played the tape back this morning in order that I might know just what he said. I will say now definitely that I did not misrepresent Mr. Miller last evening when I replied to the things he said in regard to my speech. He said it just as I quoted. He said there was no truth in what I had said. The tape speaks for itself.

I intend by the help of the Lord to put this debate in a book. I want the public to know what we are doing. I want the public to read it, and for that reason words like that are going in the book.

I quoted Matt. 5:1, 2 to him last evening and all he said about it was a slight remark upon the testimony that I brought from it. I want him to read those verses and tell you and to tell me if I am wrong in the things I said concerning those verses. He said that if I was right on the church being before the day of Pentecost, we had a church without blood, we had a church without a head. I am astonished at men speaking in terms of the scriptures and reflecting upon the Son of God. Jesus Christ was here in person. The power of the kingdom was invested in the Son of God. As he established the church by those men that John baptized he had the right and the authority to give unto that church and the laws that will regulate her from that time to this.

I used last evening Luke 22:29, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." He did not say a word about it. He claims he is meeting me in this debate.

I go back and quote to you from Luke 12:32 where the Lord said unto his disciples, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." I emphasized that the Lord established a kingdom and they were the possessors of it during the reign of my Lord upon this earth. I say that easy. There is not a man living that can take the scriptures of the New Testament and prove

that there wasn't a church in the days of my Christ.

The first thing that he said in his last speech was that he was going to take what I said and go backward on it. Now he told the truth there. He has been going backward ever since this debate started—going backward.

He was going to take up Matt. 25, when I asked him—now I want you to rehearse this in your minds so you people will get it whether you keep it or not—I asked Mr. Miller if he could prove that Christ died for the goats? Did he die for the sheep and the goats? That was the question I asked him. Then he came up and he introduced Matt. 25, and tried to prove to you that those people on the right were sheep because they had ministered unto the Lord. He tried to prove that those on the left were goats because they failed to minister. I want you to study that just from a standpoint of reasoning. I wish he would have read the verse in that text which is the 34th verse and here is what the Lord said unto those people," Come, ye blest of my Father, inherit the kingdom prepared for you from the foundation of the world." Now I'll just give him a nickel to get up here and quote that text and give us the meaning of it. If I have to hire him to get on this proposition, I will do that. Come ye blest; they were already blest, and here is the kingdom that was prepared for them from the foundation of the world. Now you can try every foolish thought you wish to on that and you can't change it. That is the truth.

Then he began to tell them how they had ministered unto him and then he closed it out by saying this is figurative language. Mr. Miller, I want to ask you what that is a figure of. You said it was a figurative language. When you come back to answer this, explain what it is a figure of.

I asked Mr. Miller last evening if he could prove in the scriptures where the gospel was the power of God to an unbeliever, and he carried you to Acts 15:7. That text says that these people Peter was preaching to were a chosen people. I will ask you now, Were they chosen to believe? Did they believe in order to be chosen, or did they believe

because they were chosen? They are a chosen people. Read the text; it is in there. Acts 15:8.

Then he asked this question. When he introduced the baby question he wanted to know again last evening in his last speech if his wife were a Progressive Baptist and he were not a member of anything, what kind of children would they have? Well, according to his doctrine they would belong to his people because you believe salvation is by works and by grace. Half and half; if that is true, they would be members of your church. Now why are such foolish things introduced? He introduced that. He knows better than that. Any man or any woman knows that a child born to a woman stands related to its mother. Now if you want to call the mother a devil, you do that. I am not going to do it. If you want to call the child a devil, you do it. I am not going to do it. I am going to tell you that they bear the nature of their parents. He tried to prove to you that the little children are the ones who are already in possession of the kingdom of heaven, and he quotes to you from Matt. 18:2,3,4, and that lesson is like this. The disciples began to ask themselves who was the greatest in the kingdom of heaven. They got exalted in their minds just like I know a lot of people do today. They got to thinking they were smart. They got to thinking that some of them were greater than the other, and no one wants anyone to have priority over him and therefore the question came up. The Savior took a little child and put him in the midst of them and said to his disciples, "Except ye become, or be converted and become as a little child you shall not enter the kingdom." Now what did he mean? He means that you shall not enjoy the benefits of the kingdom because Luke 17:21, "Behold, the kingdom of heaven is within you." Then in Hebrews 12:28, "Wherefore seeing we have received the kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." There is the testimony of the Lord Jesus Christ given unto men today by inspiration.

Then in order, he thought, to substantiate his statement there he goes over and quotes from Luke 18:16,17 where they brought little infants to him for him to touch them to bless them. Now then, if it is as he said, why did they carry the children there if they needed no blessing? Now the next verse, and here is the point I want you to get. Jesus said, "Suffer little children to come unto me." Now if they are as you said, that language would be useless. Jesus said, "Suffer little children to come unto me." That is the thought he is trying to teach you and me, that we must be as humble as a little child in order that we might receive the benefits of the blessings in store for us.

Then the next verse. I introduced it. I said that John the Baptist was the first Baptist preacher or the first preacher and I said that he was a Primitive Baptist. I won't take it back. He was, because that is the meaning of the word primitive. I said he preached the gospel. All right, he comes back and tries to introduce that John the Baptist preached the same thing that Alexander Campbell did, and you know he hasn't directly agreed to the things that I brought to him the first two nights about Alexander Campbell. I showed by his doctrine that he has patterned the very doctrine that Alexander Campbell introduced. I showed him the origin of his church. Now he comes over and he said that John the Baptist preached the same thing that Alexander Campbell did. And John came preaching. All right, what did he preach? He preached unto Israel repentance, and did you know he baptized them unto repentance? The word unto there means to, for the remission of sins. Now I am going to ask you this: Would you tell us that he baptized those people for their sins to be forgiven? If so, I am going to ask you what was accomplished when he baptized the Savior? Did he baptize the Savior in order for the Savior's sins to be remitted or forgiven? No sir, you won't say that; you won't do it. As John the Baptist baptized unto repentance for the remission of sins, what did he base it on? He predicated upon the righteousness of God. If you will read

Romans 2:4, "The goodness of God leadeth thee to repentance." Then if you will read Acts 5:31 where he grants repentance unto Israel; then read Luke 24:44, and in His name, not in the name of the sinner, but in the name of Jesus Christ, that repentance and the remission of sins should be preached in his name first beginning in Jerusalem. John preached it in His name. That is the way John preached and I preach just like him. Did you know I baptize people who confess their sins have been forgiven? And when I baptize a person for that, then I see that the person's sin is forgiven through the righteousness of the Son of God. That is the way the Bible teaches you and me.

I read to you last evening several verses from the eighth chapter of Romans, and I started in this chapter at the 28th verse and I used those verses to show the foundation of the church. When Mr. Miller came up, the only thing he said was Romans 8, and he began at Romans 10 and 1, introducing another subject altogether. If he wants to stand before you as a defender of your people, he must take up Romans 8:28-31 and prove to you that the thing that I said is not the truth, and I will give him a nickel to do that.

Then he came back and misquoted me again on that Studebaker business. I have asked him several times, and this young man right there knows that, he can see how he is dodging this. I asked him if you take the name Studebaker and put it over here on a Plymouth automobile, would that qualify the Plymouth to be pronounced a Studebaker product, and he hasn't even answered it. I am asking you, Mr. Miller, to tell me if it will qualify the Plymouth to be pronounced a Studebaker product.

I read to him Romans 9:11, "Jacob have I loved, Esau have I hated; That the purpose of God according to election might stand, not of works lest any man should boast." There is the thing that this is predicated upon. It is predicated upon the purpose of God, and it isn't predicated upon the works and the efforts of man.

Then as I asked him if he could get eternal life in bap-

tism, he came up and answered it this way. He said he got a newness of life. Then he quoted a verse from Tim. 4:11 and there Paul spoke about the life to come. Mr. Miller said he did not have that, but he would get it. Therefore, if he is true in his statement, he is going to possess two lives. If you will read Romans 6:3 and 4, I will promise you, my friends, that you cannot get water baptism in Romans 6:3. You can't do it. Neither can you get water baptism in Cor. 12:13. Not there, just doesn't belong there. Then Gal. 5, "Stand fast in the liberty wherewith you are called," and that is exactly what men and women ought to do. They ought to quit this going around and trying to establish their way and stand in the liberty wherewith Christ has made them free. Honor God, honor the Christ who has called you by His grace.

I asked my opponent about the doctrine he introduced on the falling from grace. Whosoever is born of God doth not sin, therefore he cannot sin, because he is born of God, and said the reason for that is that his seed remaineth in him. He goes back and uses I John 1:9,10 where it says if we confess our sin he is just and faithful to forgive us of our sin and cleanse us from all unrighteousness. That is the truth. God is faithful to that and will do that very thing.

Then he comes up and says that he that saith they know him and keep not his commandments is a liar and the truth is not in him. Now get this, Mr. Miller. You have used that three times. I am going to ask you, Do you keep the commandments of God? Do you teach foot washing in your church as it is taught in John 13:13? That was taught over there and it belongs to the church. You said the man who did not keep the commandments of God did not have the truth in him. God taught it to the church, the church observes it and the church keeps it. Something else; he will take the bread and the wine and he will give it to everybody in his audience whether they are a member of the church, Methodist, Missionary, Holiness, or whatever they

might be, and then come right back up in the pulpit and stand before you and preach to you that if you do not let him baptize you, to hell you go. Now you talk about a doctrine that's funny and that's a funny doctrine. No consistency in it.

I am going to stop right there and take up what he said about music. He quoted part of the verse. He knows where it is and you fellows know where it is but you misapply it. Eph. 5:19, "Speaking to yourselves in psalms." Now what is the meaning of that? But let us read a part more of that, "Speaking to yourselves in psalms and hymns." Now the word psalms here means this: to accompany with the harp or other stringed instrument, and hymns and spiritual odes, songs, singing and harping on the harp heartily. Now there is the foundation of the word psalms. All right now watch it. The word psalm in this verse is translated from the Greek word psallontes, and that word means playing with the finger. It means to touch sharply and to play a music with the fingers. Now if you use the text, and I will say this now. If this is wrong, why did Paul teach it to the Ephesian brethren? Why did he put it there if it is wrong? That is the meaning of the word. Now then, in Rev. 14:2, "I heard the voice of harpers harping on their harps and they sung as it were a new song." Here is the book of Revelation talking to us about harps. The word harp is used fifty times in the Bible. Such is used in the church today. All right now, watch this. Trumpet is used several times in the Bible. Cor. 15:52, "For the trumpet shall sound and the dead shall be raised." I noticed you people would not open your mouth on "Amazing Grace" tonight because they were playing the piano, but bless your heart, if you are saved by the grace of God, you will hear the trumpet sound and it will be a glad sound to you because the trumpet will sound and the dead shall be raised. Yet you say we cannot be a church if we have anything like that and there is the thing you are looking for. In Rev.

1:10, 4:1, 8:13, and 9:14 we have the angels with trumpets, and bless your heart, if it is good enough for the angels to have, if it is good enough for the angels to look on, who in the world will stand in the face of the text and speak against the angels? Another thing, I am not taking the music to identify the church but I am taking the music as accomodation. You good people have lights in your church, don't you? Why have you got them there? Why have you progressed that far? You have nice buildings. You have colleges all over the country, and by the way, you have places that you send boys to learn how to preach when there is not a verse in the Bible that will support you. Why have you progressed that much? Why have you done it? Because you are trying to make it an accomodation to the congregation that you are entertaining. And it is becoming to anyone to make it accommodating; that is what music is for. I would not tell you that you can be a church with music or you cannot be a church without music. I would not tell you that you can't have music and not be a church. No sir, but I am telling you that music is used for the purpose of accommodating the singing and I want you to show me one verse in the Bible that condemns it, just one. Romans 4:15, Where there is no law, there is no transgression.

Now I am satisfied I am talking to you folks about something you have never heard before, but I am giving it to you just like it is in God's word. You can't denounce a church just because a little piano is sitting over there in the corner of the building, and you folks believe it cannot be a church. He said last evening that he was interested in your soul, but yet he let a piano come between him and a great host of his brethren and he declared nonfellowship against them because they wanted to have music in the church. You went and held a discussion with one in Orlando, Florida, just a few days past, because a man was trying to set forth his church, and his doctrine is just like yours except music. If he preaches the same doctrine you do, then the only thing

that separated you is the piano. It cannot be refusing to obey the gospel because they teach it just like you teach it. They believe it just like you believe it. They teach faith, repentance, and baptism is a condition to eternal salvation and if you do not meet with that condition to hell you go. I don't believe you are interested in their souls as you say. They teach you the same thing. The only difference is music. So there you are; as those things are taught us, my friends, we should study them from the standpoint of usage in which they belong. I will not criticize music. I will not worship it either. I will not do that; but it is accommodation.

How much time do I have? Thank you.

MR. MILLER'S THIRD NEGATIVE SPEECH

Gentlemen moderators, worthy opponent, ladies and gentlemen. I want to say in the beginning of this speech tonight that it is a happy privilege for me to speak again in the negative of this proposition. Since I have the last speech tonight, I will wait and say my goodbyes then if you do not mind.

I am a little anxious to get into some of the things that have been said and I am happy to answer every argument Mr. Cook has made. Now let us understand and let the moderators rule that I can't introduce any new argument in the last speech, but I'm free to do it now, because you have one more to come.

Mr. Cook wants to debate last night over again tonight. I do not blame him. I believe he was the worst whipped last night of any man ever stood on a debate platform. I believe that everybody here knows it, and I believe that he knows it, and I believe that's why he wants to debate it over tonight. He spent his entire time with the exception of the instrumental music question debating over what we said last night. I think I can answer him in 15 minutes. I wanted to know how long they had been called Progressive Primitive Baptists. He said since 1906. Well, he cannot have the name in origin, because that is too late to be in origin, isn't it? You remember he said last night he knew the name of the church was the Church of God, but he said it didn't make any difference and then he goes to cars.

I am not going to let that car matter rest. I want that in the book, too. God made a church. God named it. God called it the Church of Christ or the Church of God, but these Progressive Baptist preachers took a monkey wrench and took God's name off it, put another one on and says it doesn't make any difference. If God made an automobile and named it Studebaker and bolted it on the front of the hood, that is exactly where I would leave it. That is exactly

where my brethren leave it tonight and I just want to go on record to show you how foolish that is. If you could take the name off and wear another name, why couldn't you take something else out and put something else in? That is what you did with your piano. I am going to show you that in a minute. Why, if you do not have any respect for what God Almighty says about the name why would you have any respect for what he says about anything else? He says his name is not in the Bible. He wears another one just as good. He knows it is not in the word of God.

It is like taking the name off the car. It is an insult against the God of heaven, that he has named a car and then a Progressive Baptist preacher would take it off and put on another one and say it is a Studebaker; all right, but it says Plymouth all over it. It might be the wrong church with the right name, but it could not be the right church with the wrong name, because the name at least would be wrong.

He wants to know how long we have been calling the church the Church of Christ. Well, I am going to try him on his own argument and let that go into the book. He said, for instance, that the gates of hell shall not prevail against the church in Matt. 16. I am perfectly willing to agree that that is true. Paul said in Romans 16:16, "The church of Christ salutes." The gates of hell couldn't prevail against it, so I guess it has been called the Church of Christ ever since God named it that. Since it cannot be destroyed and since that is its name, then I guess that has been the name all along.

Then he goes to Matt. 5, and he said I did not say enough about that. Well, he said the church was set up in Matt. 5 when Jesus called his disciples into the mount and began to teach the sermon on the mount. The reason I did not say a lot about Matt. 5 is because I do not have to, but he wants to debate it over. Now I will just debate it over with him again tonight. I will see if the church was set up in Matt. 5.

Turn now to Matt. 16 and begin reading with verse 18. That is out of the very same book, and about 12 chapters later. Let us see. "And Jesus said, I say unto thee, thou art Peter and on this rock I will build my church." If Jesus set it up in Matt. 5, he didn't know it because he said he still had to build it in Matt. 16. There is not any use to talk any more about that because that takes care of the matter for everybody who can understand plain English. Jesus said, "On this rock I will build my church." That is in Matt. 16. You say it was set up in Matt. 5. If Jesus had the church he did not know it, because he said he still had to build it. Is that not right? There is not any use worrying and spending more time on that.

Now notice something else. They did not even know they had the kingdom. Jesus did not know they had the kingdom. Let me turn and show you, and we will introduce that much more on the question of when the church of the Lord and Savior had its beginning. Listen now to Acts 1 beginning with verse 6, "And when they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Jesus said, why no, you had it ever since Matt. 5. Is that what he said? What do you say? Is that what he said? Did he say, why did you know you have had it all this time? He said will you at this time restore the kingdom? And in verse 7, he said unto them, "It is not for you to know the times or the seasons, which the Father has put in his own power. But you shall receive power, after the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, in Judaea, in Samaria, and unto the uttermost parts of the earth." Here it is on the day of Pentecost. (Pointing to chart) If you want to publish a book, you had better take up these verses one by one, because the book is going to look awful foolish with all these charts in it and you not saying a word in the world about it. Jesus did not know he had the kingdom in Acts 1. He didn't know he had

the church in Matt. 16, but these Primitive Progressive Baptist preachers have found out that he has had it ever since Matt. 5 and did not know it and he is the one who was to set it up and it was to be his. I do not think there is any use to say any more about that. I think that is everything on earth that ought to be said.

He does not like the way we talk about the sheep and goats in Matt. 25, and he wants to know what it is a figure of. Son, are you a sheep? (speaking to a boy on the front row). If you are, you are the best looking sheep I ever saw in my life. Are you a sheep? Do you not know what figurative language is? Why, you are not a sheep, you're a Cook. Boy, you cook up a stew sometime, but you are a Cook. You are not a sheep. I am not a goat, no matter what you think about it. I am not a goat, I am a human being. When the Lord said they are sheep and goats, that is figurative language. Why of course that is right. They are not real sheep; they do not go baaaaaa. You see that, lady? (speaking to audience). I know you do. You mean you really think they are literal sheep and literal goats; that the Lord is standing up there with a crooked stick in his hand and has real sheep and real goats in front of him? Is that what you people believe or do you think that human beings are likened unto sheep and goats?

The Lord tells us why some of them are on the right hand, why they are called sheep and the goats are on the left hand and why they are called goats. I am glad, just as glad as I can be, to turn back and give it a little more attention.

My opponent wants me to look at verse 23 and I will do that right now, and see what verse 23 of Matt. 25 has to say about it and (What was it? 34?) All right, verse 34, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Now we are beginning to get to matters of Calvinism sure enough.

The Lamb was slain before the foundation of the world, too, but he was crucified before the foundation of the world? Or did they actually take him to the cross at Calvary? Was he slain in purpose or was he really slain before the foundation of the world? Let me tell you something now. You talk about infidel positions, if he takes the position that Jesus Christ was actually crucified by the Romans and by the Jews before the foundation of the world, he will be in a fix, because Matthew, Mark, Luke, and John said he was crucified on Calvary, but he was crucified in purpose before the foundation of the world. That is all in the world this verse means when it said the kingdom was prepared for you from the foundation of the world. Jesus did not know that it was here when he spoke in the first chapter of the book of Acts, but it was firmly established in the second, where Acts 2 and Acts 1 come together.

Now let us go on and see what made them sheep and goats. You know I like to read that because I believe that is germane under the proposition. Listen now, "And Jesus shall now say to them on the right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you fed me." Calvinism says it does not make a bit of difference in the world.

When you come in your next speech and that is going to be your last chance, tell me something about Peter's statement when he says, "Which in times past were not a people, which in times past had not obtained mercy." I want to know when the elect were not a people, when the elect had not obtained mercy. Now Lord, what put them on your right hand? "For I was hungry and you fed me; I was thirsty and you gave me drink; I was naked and you clothed me." That is what makes you what you are, because you have done my will.

He goes to I John 2 and wants to talk about that. John said if any man says he knows God and keeps not his com-

mandments he is a liar and the truth is not in him. So the thing that made them approved was their obedience to the will of God Almighty. Do not let these Primitive Baptist preachers tell you that you are a goat and cannot help it. If you are a goat, get out of the goat class. Obey the gospel of the Lord and Savior Jesus Christ. Repent and turn, repent and be converted that your sins may be blotted out. Repent and be baptized for the remission of sins and get out of the goat class, and get into the sheep class because those on the left hand saw him when he was hungry and did not feed him; saw him when he was thirsty and did not give him drink; saw him when he was naked and did not clothe him in the sense of his brethren, and that is why he says the situation is like it is. Yet this gentleman wants to come to this stand along with these Primitive Baptist preachers and tell you if you are not in the elect class, it would not make any difference how many you clothe, or how many you give succor to, or how many you help or how much you try to obey God, if you are not in you cannot get in. Jesus stands with arms outstretched and says, Come unto me all ye that labor and are heavy laden. But you cannot come at all. Then he says come and it is not in your power to do it because he has already made choice from the foundation of the world. That is not true. The Bible does not teach it. It is rank infidelity in the sense that it denies the gospel of Jesus Christ the Son of God, God's power to save, and denies the man that has lost the right to come and be redeemed by the blood of Jesus Christ.

Let us go on! He says he wants to talk more about Acts 15:7. You know he said he wanted me to find the place where the gospel of Jesus Christ was God's power to an unbeliever. I found it for him, and of course, he does not like it. I do not blame him, because it upsets everything old Primitive Baptist doctrine stands for. Let me read it to you now, "And when there had been much disputing, Peter rose up and said unto them, Men and brethren,

ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe.' So there is where you have the word of God making a believer out of an unbeliever, that the Gentiles should hear by my mouth the word of the gospel and believe.

Then I asked him the question about what kind of baby this would be. Bless your heart, I am still interested in it. I want you to tell me how mean the baby is. You are the one that thinks he is born in sin. Now come on and tell me. You would not tell me in four nights last fall when we had the debate. He said, if his mother was a good woman, but I was a bad man, the baby would partake of his mother's nature. Well, I am going to turn it around for his next speech and have his mother a bad woman and his father a good man and I want to know what he will be.

Oh, you talk about a kind of doctrine that teaches a little baby has Satan's nature. You talk about a doctrine that teaches a little baby in his mother's arms, before his lips have ever learned to form a word is lost and cannot do a thing about it if it lives to be a hundred years old. And Jesus said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' If you were exactly like the kingdom of heaven now, what would you need to make you any more like it? or any better prepared to enter in and enjoy it when the time comes for the end of the journey? Jesus said except you repent. Why you teach that men do not have to do a thing. Jesus said, 'except you repent, repent and be converted,' that is something you must do and become as a little child or you can not enter in. Then did you see what he did with enter? He said that just meant enjoy. Now bless your heart, I do not believe that. I do not believe a word of it and I do not think it is so. I think when he said enter in, he meant to get in. I think the word enter means enter, just exactly like the word water in John 3:5 means water. I do not think

that that means buttermilk and I do not think that enter means enjoy. I think the Lord means just what he said, when he said, "Except ye become converted and become as a little child, you cannot enter in." These preachers teach that you cannot do a thing in the world to enter in. They chain you away from heaven and from heaven's glory, and say why you cannot come in. Jesus said, "Except ye be converted and become as a little child, you cannot enter in." He didn't say just enjoy. That is not what he said. That is like Catholic doctrine. Catholics teach or they used to teach that all babies born in sin are going to hell unless they were sprinkled by the ordinances of the Catholic church. Now they say they will not go to hell but they cannot go to heaven, so they will just get close to the gate where they can sort of smell the cooking when it comes out over the wall. I declare you are right where they are. You say that just means they cannot enjoy. Jesus said you cannot enter except you repent and be converted. Now I want to know who is to do the repenting and who is to be converted and then we will know who will enter in. If you do not repent, if you are not converted, you cannot enter in. That is what the Lord said about it. Then he said why did the Lord say, "Suffer little children to come unto me and forbid them not." Why surely you haven't read the text. The disciples were annoyed that little children were coming to take up Jesus' time. And Jesus saw an opportunity to teach them. He just said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." If you want to know if you are going to enjoy heaven or not, just look at a baby smile. Oh, you let me tell you now; his doctrine that would teach that a little baby is as mean as Satan himself or partakes of Satan's nature. It doesn't make any difference. We caught them on that last night. If he partakes of Satan's nature and the devil's as mean as he could be, then the baby is as mean as he could be. If he partakes of Satan's nature and

Satan is not as mean as he could be, then maybe the baby would not be as mean as he could be. But if the devil is as mean as he could be and the child partakes of the devil's nature, then the baby is just as mean as he could be, and would have to be. You talk about a doctrine like that.

And he comes along and wants to know about John the Baptist and Alexander Campbell. Well, I straightened him out on that one time. I will do it again. He cannot take John the Baptist for a Baptist preacher to save his life. He does not preach what John preached. He does not teach what John taught. Let me read in Mark 1 beginning with verse 4, "And John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." He said Alexander Campbell started it in 1827. Well, John could not be a Baptist preacher because he said that is heresy, so he has John preaching heresy. John preached baptism for the remission of sins. Mr. Cook would not have a thing in the world to do with John. He would not even eat with him. If John were to come back to earth and teach on baptism; they hate it so bad that they would not have anything to do with anybody who teaches that a man must be baptized for the remission of his sins. I will read again, "And there went out unto him all the land of Judaea, and all of Jerusalem, they were baptized of him in the river Jordan confessing their sins." But when these Baptist preachers baptize they baptize men and women confessing they have no sin. They do not baptize them confessing their sins. Baptist preachers baptize them confessing that they have no sin.

Now John met a group who thought they were the elect, just like my worthy opponent and I want to read to you what he has to say about them in Matt. 3. I will begin reading with verse 5, "Then went out to him Jerusalem and all Judaea, and all the region around about Jordan, and were baptized of him confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism,

he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. Say not to yourselves that you have Abraham for your Father.' In other words, do not make the argument God will have to save you just because you are elect. Say not to yourselves that you have Abraham for your father, for God is able of the stones to raise up children unto Abraham. John the Baptist said before God would save a man who would not do what God told him to do, he would make a child of God out of stone. Yet this man said it does not make any difference whether you do anything or not. I don't believe he can lay any claim to John.

Then he wants to know why Jesus was baptized of John. Why the Lord told him. He said, 'Suffer it to be so now for it becomes us to fulfill all righteousness.'

He goes to Romans 8 and says I went on to Romans 9 and Romans 10. That is exactly what I intended to do because it is all one argument. Jacob and Esau in Romans 9 are simply the story of those that are to be put in the blood-line of Christ, and these Jews were making the very same argument that these Primitive Baptists make. They said we are elect of God. For 1500 years we have been God's chosen people. He cannot cut us off. Paul begins to teach them that God has a right to have mercy on whom he will have mercy. Then he goes to chapter 10 and concludes that argument; here is what the Apostle Paul has to say about it. I will begin reading with verse 13. He said, 'Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?' What is the matter, Paul? Oh, now listen; 'For they have not all obeyed the gospel.' That is what is

wrong. They have not obeyed the gospel and that is exactly what Paul teaches. He said that when they picked out Jacob and left out Esau, you Jews made no objections and if God wants to set the Gentiles into the church by obedience to the gospel of Jesus Christ, you do not have any right to object to it now.

Then he went to I John 3:9. He wants to know what kind of life I have. Well you remember we told him we had a new life that he did not have. Now just let me read a little in Romans 6 beginning with verse three. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." But he says that is not necessary, so he has no right to that life. He said, why that is Holy Spirit baptism. No it is not. When you come to stand you tell me where in Holy Spirit baptism you go down into it; where you are buried in it; and where you come up out of it. When you come up out of the Holy Spirit baptism, would you leave it? We leave the water when we come up out of it. Why you could not get Holy Spirit baptism in Romans 6 to save your life.

Then he wants to talk about foot washing again. I do not blame him. We whipped the everlasting daylights out of him on footwashing and he is not satisfied with it now. For the benefit of those who were not here in other audiences we will just give you the simple argument. Paul put foot washing in the home, and that is exactly where we intend to leave it. I will be glad to read it to you from I Tim. 5. Listen to Paul in I Tim. 5 and 9, "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good

work.' Paul calls it a good work in the first part of the verse, he calls it a good work in the latter part of the verse, and says that is what the widow did at home. All right, that is where God put it. Now go to Acts 2:42, and the church, 'they continued stedfastly in the apostles' doctrine, fellowship, breaking of bread and prayer. Can you take the Lord's supper home with you? Now, well then, could you take bringing up children or lodging strangers into the church? No. Why? They don't belong there. Where does the lodging of strangers belong? in the home. Where does the fellowship and breaking of bread belong? in the church. If you cannot take the Lord's supper home with you, you cannot take foot washing to church with you. It is exactly the same thing and God put it exactly where he wanted it to stay and exactly where he wanted to have it.

Then he went to Eph. 5:19 and said he was going to teach us something that we had never heard before on mechanical music. I want to know now, since your proposition says, that you are the New Testament church, I want to know where the disciples had instruments in the New Testament. That is what you must prove. Is it ancient and primitive or is it progressive and modern? That is one place where you progressed, wasn't it? What did your brethren tell you when you put instrumental music in? II John 9 says, 'Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.' Let me read in Eph. 5:19 and I will show you the instrument that Paul is talking about. There is not any use for him to think he can bring us anything new on this. We have been debating it for a long long time and I have just finished a debate on it in Orlando. Listen now; Paul said, 'Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.' All right, just suppose he is right there. The only thing you could sing with a piano would be a psalm. You could not sing a hymn with it. You could not sing a spiritual song with it.

You could just sing a psalm with the organ. But you did not sing a single psalm tonight and in all probability there is not over one or two in your book. If the word psalm means to play, that is the only type of music you could use it with. You cannot sing, "Further Along, We'll Know All About It." You cannot sing "Ring the Golden Bells" with it. That is not a psalm. You cannot sing "Walking in Sunlight" with it. All you could do would be to sing a psalm and play. I doubt if there are over two psalms in the whole book. Now that is one thing wrong. I will go ahead for a minute. Paul tells us what the instrument is. He said singing and making melody in or on your what? your harp? What do you play on Paul? Play on the heart. That is where we make the melody. Now let me ask you this question. If you can bring the mechanical instrument in, why can't you bring everything else of a physical nature in. Bring in the sewing machine and make you a suit that will make you look like a preacher. Why you could not keep out the sewing machine that sews the robes of the priests. Old Aaron had on enough bibs and petticoats that when he walked down the road, he was a sight to see. If you think it is all right to have the mechanical instrument of music, bring something to help you pray with. Over in Tibet they save tin cans, cut the ends out of them, put them on a big wheel and whirl them round and round and round and round and when somebody asked them what they are doing, they say we are saying our prayers. Why don't you use it to help you pray? You say it is an accomodation. Would it be an accomodation to marching in and out? Could you get that under the psalms? Then he said in I Cor. 15, there was a trumpet. So that is music now. We are going to hear a song he said, when time shall be no more. Why the trumpet there is used in the sense of calling our attention. Just like a bell, and has nothing in the world to do with music. Where is the verse that says it is in the church? Do not worry about it being under the law or in heaven, just

find where the New Testament Church used it. If you can do that the Christian church will be glad to have you debate for them when the time comes, because I just finished with Mr. Book, one of their prominent preachers. For three nights and the blank place on the board stood blank. Just find where the New Testament Church used it. He wants to know where it is condemned. Where does it say you shall not have it? Well, where does it say you shall not have hog meat on the Lord's table? Where does it say you shall not have buttermilk instead of the fruit of the vine on the Lord's table? When God told Noah to make an ark, he told him to make it out of gopher wood, and that cut out sassafras. When God told Abraham to offer Isaac that cut out Jacob, did it not? When God said sing, that cut out every other kind of music and that is all there could be to that.

But now in the closing minutes I want to call your attention to this last chart. That will get it into the book and into the argument. I want to show you now that my opponent does not understand that we are saved by the gospel of Jesus Christ. In Romans 1:16, we are taught that the gospel is God's power unto salvation. In James 1:18, we are begotten with the truth. In I Peter 1:22, we are born again, not of corruptible seed but of incorruptible by the word of God which liveth and abideth forever, and of course, in I Cor. 15:2, Paul said, "by which you are saved, if ye keep in memory what I preached unto you, unless you have believed in vain." In Cor. 1:21, we are saved through preaching and how shall they hear without a preacher? Now the final point, He has mentioned John 8:43 several times, and wanted to know how we could understand the scripture when Jesus said they cannot hear my word. I want to say a word about that. Jesus is talking to those that were seeking to kill him. In John 19:7 through 18 they did kill him. In Acts 2 Peter stood up and said verse 23, Ye men of Israel hear these words. That was the very ones that Jesus was talking to back in John 8. The Bible said that when they

heard this they were pricked in the heart and cried out and that was the very ones to whom Jesus said, "Ye cannot hear my words." The reason they could not hear was that they had stopped their ears and hated him to the point where they could not, would not, were not willing to understand the truth of God Almighty. So that brings to a conclusion my first negative speech tonight.

MR. COOK'S FOURTH AFFIRMATIVE SPEECH

I am before you to make my closing speech on this proposition, and I trust that you will give me your undivided attention while I speak to you.

First I want to notice Mr. Miller's chart as he has it here. Rom. 1:16 did not say that the gospel was God's power to save; it doesn't say that. I have tried to correct him on that time after time. It says that the gospel is the power of God unto salvation. I believe that. James 1:18, I believe that, and I believe James 1:17, but he will not say anything about that. By his own will begat he us by the word of truth, by his own will, and that word is the life-giving word. Those verses that he mentioned, Cor. 15:2, is concerning the church at Corinth of abiding under the doctrine of the resurrection which Paul taught and by doing that it would save those people from that erroneous error that had gone out the resurrection of Christ already past. God's people are under consideration. So I believe these scriptures he has reference to here as practical godliness for the Lord's people, not in order to go to heaven but because you are God's child. I will give you something to carry back to Florida down there. I Cor. 3:15, 'If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire.' Now put that down and answer it with your condition up there.

He made a great display on my being whipped to death last night. Now the congregation knows about that and I am sure when this debate is over that you people are going away from here and say that Miller won the victory. Well, that is the reason I am going to publish this debate in book form so people can see. No doubt some of you will go and say that W. T. Cook won the victory. This will soon go down in history and you are the judge. It is up to you to judge righteously. I am not ashamed of what I have said. I don't feel like I have been whipped.

He criticized the name again. I did not sign the pro-

position to identify the church by name. I signed the proposition to identify the church by origin, doctrine, and practice, and the church today that I am talking about bears the name Progressive Primitive Baptist, or Primitive Baptist.

He tried to make a show out of that Studebaker again. I am going to give it to you again just like I did. Now, Mr. Miller, be honest; don't try to make these people laugh at you about this. You take the name Studebaker and put it on the Plymouth. Now this is easy. Does that qualify that Plymouth to be pronounced a Studebaker product? Now you can say yes or no. You don't have to go into all that monkey stuff you are doing here.

I am going to refer to his statement on Matt. 16:18, "I will build my church." I am going to ask him if he puts it in the future, when was it built. If he goes and tries to tell you in the last speech that the apostles built the church, I am asking now that he give you book, chapter, and verse where the scriptures intimate it.

Then I will carry your thoughts to Hebrews 3:3, "He that builds the house has more honor than the house." Now get that. I want you to let that sink in. Christ built the church; therefore Christ has more honor than the church, because in him, in Christ, all the Godhead dwells. The eternal purposes of God are treasured in Christ and not in the church. When did he build it? Tell us, and give us the chapter where you can save yourself from defeat.

Then he said a time or two quoting this text from first chapter of Acts when the disciples asked the Savior, "When will you restore unto us the kingdom?" Mr. Miller does that not carry the fact that the kingdom once belonged to them? Does it not carry the fact that that kingdom was once theirs? And the verily thought that it was taken away from them because their Lord was going to take his leave from them, and what would become of them and then they asked him that. I will tell you before I forget it that there

is not a link in the chain broken, from the day the Lord established the church or organized the church from that time till this good hour. I can prove that to you by reading from this little chart. The succession of the church has not been broken, cannot be broken; that carries that they one time possessed it and now they wanted the full rights of knowing.

Now notice, the church began to move out under the leadership of the Spirit and in order for them to preach in the Spirit, in the manner in which God designed it, they had to be overshadowed by the Holy Ghost in order to prove the statement that the Lord had already made. And the man who would stand up in the face of that text, my brother, and tell you that the church was not in existence until after the day when my Lord had gone back to heaven, that man has not studied the Bible.

He said that the Lamb was slain before the foundation of the world. Do you have any regard for anything you say? There is not a word in the Bible; now get this; there is not a word in the Bible that intimates that Christ was slain before the foundation of the world. No sir. If he wasn't slain before the foundation of the world, when was he slain? He was slain at the appointed time when God designed that he should offer himself for the sins of his people, and as he made that offering God was pleased with it, and it is spoken of in Hebrews 10:14. There he said, "For by one offering he has forever perfected them that are sanctified." The offering of the Lord Jesus Christ is sufficient, my brother, for the remission of sin, and you cannot begin to add to it by making baptism a substitute for the forgiveness of sin. Nowhere in the Bible do you find that baptism is for the forgiveness of past sins. You can't find it. I asked him why John baptized the Lord, but he was as silent as the grave. Tell us when you come up. Did he baptize him in order that his past sins be forgiven? (Miller speaks and says to fulfill all righteousness.) All right, stay with that then. Fulfill all righteousness. I asked him last

evening if the act of baptism is a righteous act and he has not said. The reason he won't say is because when he says yes, that will bar the idea that he has introduced to you that it is necessary to be baptized before you become a son of righteousness. You have yourself on a limb; you are bottled up.

He wanted me to answer Peter 2:9, 10. 'Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.' All right, now that is what you are in the purpose and the wisdom of God, and before I get away from it, I want you to know just because God made a choice of his people before the foundation of the world, it doesn't mean that they stood actually saved. No sir. You made light of the choice that was made before the foundation of the world and you said it was foolish. You were denying inspiration, my brother.

Tenth verse, 'Which in time past were not a people, but now ye are the people of the living God and now have obtained mercy.' I will promise you one thing: that you can't find where they obtained mercy in being baptized, but I will tell you where they have obtained mercy. If you will read with me from Eph. 2:24 and so on down, that when the apostle was speaking concerning this class of people, he said, 'Ye were one time afar off, but now then you are made nigh by the blood of Christ.' As you are made nigh by the blood of Christ, that is, the blood of Christ has been shed upon the hearts of the individual and calling from death into his marvelous life and liberty and that fellow now is pronounced as not being a stranger nor foreigner any more. He is a fellow citizen of the household of faith. Now that is when he got his mercy. Stay with that; don't forget it. I will go a little further with that, 'And you are built upon the foundation of the apostles and the prophets, and Jesus Christ himself the chief corner stone,' Eph. 2:20. There is the place where the church is resting. There is the place, my brother, that you identify the church; upon the doctrine

of the prophets because they prophesied of him.

Then he wanted to know something about the baby question again, or the condition of the baby. I am actually astonished at this. You misquoted me again and I believe you did it willfully. I did not say that if the person or the woman was a Progressive Primitive Baptist and her husband a goat; I mean by that a man who is not even regenerated, born of the Spirit; I did not say that the child would be a half child of grace and a half child of the nature of its parents. Now I said this: according to your doctrine, they would be your kind; now that is what I said and I still say that, but according to the truth of the text, the child possesses the nature of its parents. Now that is the truth of it.

John 3:5, he said there you must be born in water and that water just meant water and it did not mean buttermilk, and that is another expression I wouldn't use in connection with the inspired word of God. 'Except a man be born of the water and of the Spirit,' of the water, not in the water. Now get it, not in the water, but of the water, he cannot enter the kingdom and he said that was just water, water, natural water. I will carry you over here and let you think a little bit on John 4:14, 'The water that I give, ye shall never thirst again, but it shall be in him a well of water springing up into everlasting life.' Now I ask you, is that natural water? or is it spiritual water? Is that natural water that wells of water in her soul, or is that buttermilk? It is spiritual water.

Why they did not obey the gospel; he was referring there to the prophet Isaiah where he said from John 12:43 that they could not believe. I told him several times that they could not believe because their eyes were closed, their ears were closed, their hearts were closed, and they could not believe. Then I connected that to Philipians 1:29, 'It is not only given unto us to believe but to suffer for his sake.' Then in Eph. 1:19, 'We believe according to the mighty working power of God.' Now that is why you believe. You believe according to 'the working power of

God.' ' That work is before the gospel is obeyed by the sinner.

He came up and made another display of his ideas concerning the sacred service of God and he said as he read to you from Tim. 5:8-10, concerning the church taking a widow woman into the church, and it gives the qualifications. Then he said it mentioned all the good things that she did, even washing the saints' feet; and he said it was done at home. Yet you claim you speak where the Bible speaks; you are silent where the Bible is silent. You cannot find that. It isn't there. We will see where it is. You know if a person tries to dodge, he will take every idea that he possibly can. Now watch him. John 13:13, 14. Now here is the Lord's supper, and the Lord loving His own, He loved them unto the end. I asked you the other night to tell us something about what that meant, and you won't say a word about it. He loved them unto the end. Supper being ended, he rises from supper, lays aside his garments, girds himself with a towel, pours water into a basin and begins to wash his disciples' feet. Now I want to ask you something. You said that these Christian graces or acts that should be performed by a person were done in the homes back here, but you said you can wash your feet in the home and you can do things like that in the home, but don't you take the Lord's supper into the home; it doesn't belong there. The Lord's supper and foot washing were at the same time. Now then, if that is true and if your doctrine is true, you can take the Lord's supper in the home. I believe you ought to see that. Help him out all you can Evans, (Evans is his moderator) he needs it.

Where is the place that the law is broken by using music in the church? 'Now I want to repeat that I am not passing upon the musical instrument as the means to identify the church in origin, doctrine, or practice. I introduced that to tell you that it was for the purpose of accommodation. Tell us, is that right or wrong? He said he wanted me to show

in the Bible where it was given to the church. He said, don't go back here and mention it under the law. He knew it was there. He said, now don't go up there in heaven; he knew it was there. Your own testimony proves that you do not want in your church what is in heaven.

I want to make my last remarks on some arguments that will substantiate the doctrine of the Lord Jesus Christ which have been proven all the way down. And you know I am to testify that the church is known by the doctrine which she carries and what she wears or what she teaches.

You know, the Lord is good to me. He gives me a lot of good things just to dish out at the right time. I am going to number your church by the scriptures. You don't care for me doing that, do you? Isaiah 4, "And in that day seven shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Now there you are.

If I misquote you here or misjudge you, you can tell me. All you want is just to wear the name Christ. Is it not a fact that you people believe in order for a man to preach that he can just decide within himself that he is a good speaker and he wants to appear before people as a minister and you send him to college and qualify him and educate him to preach? Or do you believe that God calls a man to preach and then he is to apply himself? Which one? I know you do not believe God calls a man to preach. All right, we are able to eat our own bread, we are able to confess; we are able to be baptized in order to take away our own reproach; that is your own apparel, using that for the means of salvation; that identifies the church to which people subscribe to claiming their righteousness for heaven and immortal glory.

To prove the doctrine of the church, I am going to carry you to Gal. 1:4, "Who gave himself for our sins that he might deliver us from this present evil world according to the will of God our Father, to whom be glory forever and ever." What is the apostle talking about? Who is he talk-

ing to? He is talking to a people whose sins have been forgiven or because Jesus Christ has delivered us. The church that I am a member of believes that with all its heart. Not only that, but more proof of it. Gal. 1:13; now get this. Here is what the church believes that I am a member of. "Who has delivered us from the power of darkness and has translated us into the kingdom of his dear Son," we sincerely believe and the scriptures support us. My brother, it cannot be denied. We sincerely believe that God delivers or translates you from the kingdom of darkness into his marvelous light and liberty. We believe that. That is done according to the sovereign power of God.

I asked him last evening from Jeremiah 13:23, Can the Ethiopian change his skin or the leopard his spots? You know what he answered to that. He came back and said, Can the Ethiopian change his spots? Then in order to prove that the Ethiopian can change his spots and that was reverse to what the Bible said, and probably it was a slip of the tongue. I want to answer it; I don't want to let it go. He goes to Acts 8 and takes up the mission on which Philip was on. The Lord had told Philip to go south. The reason He wanted him to go south because there was someone down there to preach to. Here come this Ethiopian, or this eunuch. He had been up to Jerusalem to worship and as he came along he was reading his Bible, reading the 53rd chapter of Isaiah and just like many people today, he didn't know whether that man was talking about himself or someone else. Philip walked up and said, "Understandeth what thou readest?" "How can I except some man guide me?" that is, except some man teach me. Philip began at the same scripture; he didn't go over to Acts 2:38. He went to the same scripture and preached to that man Jesus Christ, and him crucified for the purpose of raising his people from darkness into the marvelous light and liberty and brought the evidence to this man that was reading the Bible according to your inquirement. According to your desire, I am

proving to you that you are God's child, and he preached baptism to him. And here is certain water, what hinders me from being baptized? Well thou mayest if thou believest. All right, I believe that Jesus is the Christ. Upon that he baptized him and he went on his way rejoicing. Now he didn't change his spots as you called them. He had the same nature after he was baptized as before. You know I asked one of your men and he is a pretty shrewd fellow, if he baptized a child of God or a child of the devil? That man came up before that congregation of people and said he baptized a disobedient child of the devil. Oh, what a slap in the face. I am sorry for you. I am sorry. It did not change his nature; neither did it change his spots. It was an answer of a good conscious toward God, but now if the Ethiopian could change his skin or the leopard his spots, then your theory would be right.

Verse 14, same chapter, same book, Gal. 1:14, "In whom we have redemption through his blood, even the forgiveness of sins." Who has the forgiveness of sin? What law will demand that payment be made twice? (Points to Miller) He makes me think of the young lady whose first child got sick. She didn't know much about mothering a baby so she carried it to the doctor and he wrote a prescription. She carried it to the druggist who filled it. He wrote on the label, Shake well before using. The young woman went home and unwrapped the medicine. She didn't know whether the doctor meant shake the baby or shake the bottle. That is exactly where he is. He doesn't know the remedy. Here it is; now get it. We have received the forgiveness of sins. Upon that principle Peter could stand legally and lawfully and righteously and baptize those people for the remission of sin which means the sin which has been forgiven. *Be baptized in the name, not into Christ.* That is the only right a man has in the world of baptizing a person. If you baptize a person upon the principle that it is for the forgiveness of sin, you are denying the Lord Jesus Christ,

just as sure as heaven's happy. God's people ought to look at the thing and take it from the lesson that is given because here is one who has forgiven our sins—Christ. The church believes that. The church also believes that a person who has been quickened into divine life ought to live soberly and righteously in this present world.

I am going to give you something right here and I want you to carry it home with you. A lot of people make light of the Primitive Baptist doctrine and the things we teach. They call it falacy and foolishness, but I want to tell you something. You can go down here to the prison of this county; you can go to the state prison; you can go to the warden and check, and I will promise you that you won't find one tenth of the people in the prison who were raised in the Primitive Baptist doctrine. I will tell you something, my brother, it is time that people were waking up and looking into this truth which God's people should treasure in their hearts as being worth something. The reason of it, the doctrine of grace teaches me.... Titus 2:11, "'For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.'" Grace teaches that; baptism doesn't; grace does. Stay with that. Grace teaches that. The person who observes that is not subject to the law. He saves himself from pitfalls, dangers and snares and saves himself from being snared under with false theories and false doctrines. It saved him from it. As this is true, Jesus my Lord said these words, and these are my last words with you. My Lord said from John 6:38, 39, 40: "'For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.'"

Just as sure as my Lord is seated at the right hand of the Father, he tells you and me from Col. 3:2 that you are

dead and your life is hid with Christ in God, when Christ who is our life shall appear. Bless your heart, I will challenge you or any man of your color and creed that you cannot find in the Bible where life is promised to any man just because he believes and is baptized. Now find it if you can. You can't do it, but bless your heart, as the things go on in this world today with the opposition.

Right here last night there was some stealing done and I wonder if baptism would wash the sins of those people. You might have been one of them who suffered loss. But nevertheless, I am asking you, do you believe—now get this—do you believe that just believing and being baptized will forgive the sins of those people? Why, no sir. It takes the blood of Jesus Christ or the application of the blood to be applied to the individual. That would cleanse him from all unrighteousness and purify him just as sure as heaven is happy and that is the only thing.

That is where my church stands and that is what I believe, and that is what Primitive Baptists have believed ever since John the Baptist came on the scene and preached the gospel and Jesus took those people and constituted the church which moved out under his personal reign until the day of Pentecost and then the leadership of the Spirit continued to lead them and it is still moving.

Thank you and God bless you.

MR. MILLER'S FOURTH NEGATIVE SPEECH

Gentlemen moderators, worthy opponent, ladies and gentlemen, I will be glad to have that minute although I do not need it.

I want to start on the very last statement and I will work backward tonight, answering it just exactly as he gave it, except the last shall be first and the first last.

Now he wants to know if I believe the Bible teaches he that believeth and is baptized shall have a new life. I believe exactly what my Lord and Savior said about it in Mark 16:16, when he said, "He that believeth and is baptized shall be saved." That is exactly what I believe. And that is what my brethren believe upon the continents of the earth and the islands of the sea.

Then he said we could go to a penitentiary and there would not be over one tenth of them that were raised in a Primitive Baptist Church. If there is just one of them, you are wrong, because you would have one that fell from grace and you would have one of the elect in the pen. That is what I am trying to say; just one. What about the one that is there? Was he a sheep that got a goaty smell and the devil got him? You talk about ten per cent. I wonder that there is one per cent of them, when you count them in regard to all the people. If there is just one there, you are wrong because you have one of God's elect that is lost and cut off from heaven.

Now, let us shake the baby. Here is the great physician, and we have a baby and that baby is sick. We go to the great physician, the Lord and Master Jesus Christ and He said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." He writes out that prescription and he meets a Primitive Baptist doctor as he goes home and that doctor said, now unless that baby is one of the elect, there is not a bit of use in the world to give him that medicine. Why, you could give him a hundred

bottles of medicine and you would not do him a bit of good. There would not be any use to shake him; if he is not one of the elect, you could not cure him, and if he was one of the elect you could not kill him, so what would you take him to the doctor for? What in the world would you want to take one of God's elect and chosen people that could not get sick and could not die if he is elected and one that could not get well if he was not; why would you ever take him to the doctor to start with? Jesus wrote out the prescription and he said, "Except ye become converted and become as a little child, you cannot enter in the kingdom of heaven." That is what Jesus said. I am not the one that is shaking the baby. I am the one that is trying to get the baby into the very portals of glory on the very words that Jesus used. These Progressive Primitive Baptist preachers are the ones who say, if he is sick he cannot get well, and if he is well he cannot get sick, because he takes upon himself the parents' nature and you could not do him any good one way or another.

He then goes to the Ethiopian eunuch and said that I said the Ethiopian eunuch could change his spots. Then he said he thinks the word "spots" was a slip of the tongue. Why, isn't that very becoming of him? Bless your heart, that would be like the old boy that got up and announced that Sister Wiggins had been operated on for toombstones. Suppose it was a slip of the tongue. When, in heaven's name, did an experienced debater like you take advantage of a slip of the tongue?

Now I am going to take care of the Ethiopian for him again. I took care of him last night. I am going to do it again. He said that when Philip preached to him; he did not study Acts 2:38, and I notice you fellows enjoyed that, but I am going to tell you something. He studied at Isaiah 43 and the Bible said he preached Christ. He preached Christ, but when they came to the water, the eunuch said, "See here is water; what doth hinder me to be baptized?"

Now what did Philip preach to him? Preached Christ, but what did he preach? He must have preached baptism because the eunuch said, "See here is water; what doth hinder me to be baptized?" The only way in the world that he would have known anything about baptism was the fact that he preached Christ. He started in Isaiah 53 so it must be a part of the preaching of Christ all the way from Isaiah 53 down to the 8th chapter of Acts. We are going to get him yet. I will tell you right now, we will baptize him for the remission of sins tonight and start him on the road in the morning.

My respondant said he wants to know how we are called. He wants to know if my brethren just decide they want to preach and that is all there is to it. Well, let us see. He says he is called of God, but the Primitive Baptists themselves, not the Progressives, they say they are called of God. I want to know if God called you, and told you to put the piano in the worship. Did he tell them to keep it out? Did God call you Progressives and say put it in and called the old Primitives and said keep it out? Does God call one-half of you fellows to preach one thing and one-half the other? You have God testifying against himself, have you not? God called one group of you and said, now you go out and preach that you ought to have this and that and the other in the church, and then tell the others they ought to keep it out? Are you both called of God? Would you deny that the man that opposes mechanical music is called of God to preach? But he does not preach what you do on it, so there is one sure thing. Either God is testifying against himself, or one of you has not been called of God, or maybe, what? Both of them.

He wants to know how I am called. I am called through the gospel of Jesus Christ. I am called to preach the gospel of Jesus Christ by the story of God's redeeming love. Paul wrote to Timothy in II Tim. 22:2, "The things that ye have heard of me among many witnesses, the same commit

unto faithful men who will be able to teach others also.''

When a man is faithful and able we commit the gospel to him and he tells the story and that is exactly what Paul said do. He said he was going to go over there and find the number in my church. I have no church. You have talked about the church as your church, and you referred to it as my church. Now if that is a slip of the tongue, I will take back.....I have no church, but you say you have one. I have none. The only one I am in is the one the Lord Jesus Christ said, "'On this rock I will build.'" But he said, "'Seven women will take hold of one man and say, let us be called by thy name.'" Well, you Baptists have not taken hold of Jesus Christ because you are not called by his name. My brethren are the ones called by the name of Christ. Why do you not wear the name of Christ if you took hold of Christ and said let us be called by his name. Why, we are the ones who wear the name of Jesus Christ. We are the ones that honor him. We are the ones who give him glory. We are the ones who call ourselves Christians. Peter said, "'The spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters; yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf,'" I Peter 4:14-16, or in this name. Then my opponent takes hold of the Lord and says Lord I won't wear your name. Your name Lord, I will not wear it. I am going to be called a Progressive Primitive Baptist. That suits me better than your name, Lord. I will take hold of you but I do not want to wear your name.

He wants to go back to this matter of cars again. Let me tell you something. If God made a Studebaker and named it a Plymouth, that is what I would call it. I would not be looking under the hood to see if it looked like a Studebaker engine. If God Almighty makes a Studebaker and wants to call it a Plymouth, that is tall right with me. It will be

perfectly all right with me, but God made the church and God told us what to call it and you are the ones that changed the name. He said himself that the name was not in the Bible and he was not obligated to prove it. He said the other night that the name was the Church of God, and that was the one that was in the Bible, but he will not wear the one that is in the Bible. He wants to wear one he cannot find in the Bible and one that he is not obligated to prove is in the word. Oh, you let me tell you. Peter said, "There is no other name given under heaven among men whereby ye must be saved." Notice again. He said we do not want in the church what God has in heaven. Bless your heart, my brethren want in the church exactly what God put in the church. That is exactly what I want in the church. It is not mine, it is the will of my father in heaven for the church, and exactly what he put in, that is exactly what we want and we ask for the passage where they had mechanical music in the church and he could not find it.

Then he says he just has music for an accommodation. When God called Noah back yonder and told him to make the ark out of gopher wood, what if Noah had showed up with a little bit of cypress? He would say, Now, Lord I am just going to put this cypress in this ark for an accommodation. (Mr. Cook objects) I have already talked about gopher wood, already introduced it. It is on the tape. When God said gopher wood, he excluded every other kind of wood. I have been over that. Went over that in the other speech. When God told Abraham to offer Isaac, that cut out Ishmael. When God said sing, that cuts out every other kind of music. There is not any use in all this world for man to say I just have it for accommodation. If you were to go to a Roman Catholic cathedral today and you see the images around the wall, why do you have them? Why, just for accommodation. Why do you have things like you have them? Lord, just for an accommodation. John said if any man goes onward and abideth not in the doctrine of Christ, he does

not have God.

Then he goes to I Tim. 5, and says that I cannot prove foot washing is in the home. Let me read you the verse above the ones that I have been reading and maybe that will put it in the home where even my opponent can see it. Listen now: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Then the apostle goes on to tell us where the widow is to lodge strangers and bring up children and relieve the afflicted. She did these things at home. That is exactly where Paul puts foot washing. I do not deny that in John 13, my Lord gave the Lord's Supper the same night that he washed the disciples' feet. I do not deny that, but the point is that the apostle told us where it belonged. That is the point. When Paul tells us where it belongs; he puts it in the home and that is exactly where I intend to leave it.

Then he goes to the book of Ephesians and said God has saved us by the mighty working power of God. But he does not know what the power of God is. I have told him and showed him this time and time and time again. Paul said, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." How could God save a man without his power? How could God save a man without the gospel which is his power? Why, you have God without power to save a man. It is the gospel that is God's power to save.

He wants to know about John 3:5 and said that I ought not to have said that it was buttermilk but then he comes along and says I am going to show you it is not water. Then he goes to John 4:14 where Jesus told the woman at the well, "I will give you water that will cause you never to thirst again." Well, let us just see. Of course, it is figurative language in John 4. Nobody questions that. He did not know the difference though in figurative language when

it came to goats and sheep and people, but he knows figurative language when it comes to water and he wants to get away from it. What kind of water was it that the eunuch went down into? What kind of water was it that he came up out of? What is the use of trying to get away from water in John 3:5 by saying, Oh well, water is sometimes used figuratively in the word of God.

Then he gets back to the child question. You know the truth of the matter is that he cannot afford to tell what he believes about a baby. I want that to go in the book time and time and time again. I have met Missionary Baptists who would step up and tell what they believed and quote Psalms 58 and say that they go astray from the womb and the poison of adders is in their lips and so on, but he is afraid. In two whole debates as an experienced debater he has never one time dared tell us that he believes that the infant that is born of non-elect parents is of the very nature of the devil. Then he comes along and said that he did not say that it was half and half. Well, I just want to know what it would be and it is too late for him to tell me now, but I want to put it in the book again. When a non-elect man or non-elect woman marries an elect woman or man, what would the child be? Now there is not an answer to it in this world under old Calvinism. Jesus Christ has already written the prescription in regard to the child.

Then he comes to the fact that Jesus was not crucified from the foundation of the world. Why, of course not. But in Rev. 13:8 you have exactly the same situation existing in regard to the proposed crucifixion of my Lord on Calvary that you had over here in regard to the kingdom prepared before the foundation of the world. They were both in the mind and the purpose of God.

He goes then to I Peter 2:9 and he said they are a chosen generation, a royal priesthood, a peculiar people, but you will remember the point at stake. Listen now, "Which in times past," and I am reading now from verse

8, 'Which in times past were not a people.' I have asked him to tell me when the elect were not a people. Under his theory the elect have always been God's people. 'Which in times past were not a people.' When were the elect not God's people? Of course he cannot answer. 'Which had not obtained mercy but which have now obtained mercy.' When were the elect without mercy? When were the elect of God ever without mercy? When did God ever fail to be merciful to his elect? Why, ladies and gentlemen, you let me say to you from the very bottom of my heart that if there were not another verse in all the word of God, this would deny this Calvinistic doctrine of can't-help-it-ism; and would be enough because God has a people here now. We are the people who in times past were not a people? Who have now obtained mercy but who back there did not obtain mercy? Therefore God did not pick his people before the foundation of the world but he makes them through obedience to the gospel of Jesus Christ begotten by the word of God which liveth and abideth forever.

Then he says that I cannot find in the word of God where baptism is for the remission of sins. I am going to try him on where baptism is for the remission of sins. I am going to try him on Acts 22:16. We have not said much about that in the debate and I am glad to get it in right here in the closing minutes. (You haven't used it at all, Cook). All right, we will go ahead then to Acts 2:38. It doesn't make any difference. I think I have. I think I have referred to it and did refer to it the second night. But let that be as it may. I think the tape will show that I did, but it does not make any difference because I can get it in a dozen different places. I honestly think that, but well all right. (Mr. Cook says to use it). In Acts 22:16, you will remember that Ananias came to Saul and he said, 'And now why tarriest thou? Arise and be baptized, and wash away thy sins.' He would not tell us what he really believed here in regard to Acts 2:38. In the other debate he said the word Christ

meant annointed, but here we have Paul telling of being told by Ananias to arise and be baptized and wash away his sins. You see the truth of the matter is that he does not believe that baptism has any connection with sin at all. He does not believe that it is even remotely connected with sin, and he wants to know what kind of person I baptize. I have introduced this chart several times. It will not be a new argument, so I will simply answer it by showing who we baptize and how it is done. Look here now. It is every bit out of Romans 6. We baptize a servant of sin, verse 17.

We baptize a man dead to righteousness, verse 20. We baptize a man who has his fruit in sin, verse 6. We baptize the old man, verse 6. What happened? We have them obey the form of doctrine delivered. They are buried with their Lord by baptism into death. They are raised to walk in a new life. All right, what do we have on the other side? We have a servant of righteousness, verse 18. We have a man dead to sin, verse 11. You see something happens between the man over here who is alive to sin and the man over here who is now dead to sin. An old man has been buried; a new man has been brought forth. That is why Paul said we are buried with him by baptism into death. Over here we have fruit unto righteousness or unto holiness in verse 22, and we have newness of life in verse 4. That is exactly who we baptize; what the gospel makes out of him; and exactly what the word of God teaches in regard to it. All this business about whether you baptize a live man or a deadman and all of that is just a lot of foolishness, because over here he is a servant of sin dead to righteousness, he is the old man. He obeys the form of doctrine delivered. He is buried with my Lord by baptism into death and raised to walk in newness of life. Now you listen now to verse 5, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Listen to that great verse in that sixth chapter

where Paul said, 'But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.' That is exactly who we baptize and that is exactly how it is done.

Now he said that I was unfair or did not get the argument correctly when I said that the church had no head if you had one before the day of Pentecost. Well, I am just going to let Paul answer him out of Ephesians. I will be glad to do it by turning to the very first chapter, and I think I can show everybody here that if he had the church before Jesus went back to glory he had one without a head. Listen now, and let me begin reading with verse 19 of Eph. 1. Paul said, 'And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.' When did he make Jesus' head? After he raised him from the dead and set him at his own right hand in the heavenly places, that is when he made him head of the church. That is why the church would not have had a head if you had it back there in Matt. 5. Talk about setting up the church in Matt. 5 and Jesus said in Matt. 16 that he still had to build it. If he had it in Matt. 5, the Lord did not know it.

He asked where does the Bible say you can save yourself. I do not believe that a man can save himself, save as he complies with the righteousness of God. Listen to Paul in Romans 10 talking about Israel, 'They have a zeal for God but not according to righteousness, for being ig-

norant of God's righteousness and going about to establish their own righteousness they had not submitted themselves to the righteousness of God.'" But when a man submits himself to the righteousness of God, I will show him the passage that says he can save himself. Listen. On the day of Pentecost when they cried out and said, "Men and brethren, what shall we do?" and when Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, the Bible says in verse 40, 'and with many other words did he testify and exhort saying Save yourself from this untoward generation.'" Now no man can save himself save by the gospel of Jesus Christ and the rich provisions of the grace of the gospel of the Lord Jesus Christ saves him.

Then he goes to Hebrews 3:3 and says that Christ built a house and the builder has more glory than the house. Now you be sure to get the rest of this from Evans when it goes in the book, because you are going to be without the last part of this. You get it off your tapes. (Mr. Cook said he had two machines working). He says that the builder has more glory than the house. Hebrews 3:3. All right, let us see. Jesus Christ built a church. He has more glory than the church, so we will name it after somebody besides the builder. Is that right? Is that the way to give him glory? Is that the way he has more glory than the house? To have the Lord build a house and then name it something else? What if you were to go home tonight and your wife had rubbed your name off the mail box and put somebody else's on, and you said, Why honey....I haven't been home in so long—I hope that is not the case at my house—but what if I were to say to her, Why honey, why have you done that? What if she answered it is your house and you have more glory than the house and therefore I am going to rub your name off and put up the name John Scragglehorn. Is that it? That is the way to give Christ glory. Have him build a house and then call it something else. Oh, I would be

ashamed. Let me tell you now, you talk about giving him glory in his house, why do you not call the house after him? Why don't you say you are wrong about it. Just stand up where you are and be man enough to say, 'I am wrong. I am wrong, Mr. Miller and I want to get right.' How could you give him glory in his house when you do not even have his name on the house? How could you do it? Oh, you let me tell you something. He talked about preaching heresy; there is heresy rampaging the land, all right, but I believe that everybody can see where it is.

Then he said, now Jesus said he would build his church, but he said where did he say anything about the apostles building it? Right in the next verse. Jesus said in the 18th verse, 'On this rock, I will build my house, my church, and the gates of hell shall not prevail against it.' Then in the very next verse he said unto Peter, I will give you the keys of the kingdom, and Peter took the keys of the kingdom on the day of Pentecost and opened the door of the church and it has been open ever since. Peter was the key man and he turned the key and it was not a case of who broke the lock, because God intended for the same key to fit the kingdom. And that is when the apostle opened the door and had the key and that is exactly where he used it.

He wants to know about I Cor. 3 where they were saved by fire. I will be glad to straighten him out on that, too. If you remember in I Cor. the 3rd chapter, they had Christians there falling from grace so fast that Paul became alarmed. He was about to decide that they all were going to fall from grace. Let me read it to you now and give you a little light on the passage. He said in verse 6, 'I have planted, Apollos watered; but God gave the increase.' Why you say you do not even have to plant the seed, much less water them. He would not even water them, but Paul said, 'I have planted, Apollos watered; but God gave the increase.' Now he said, 'For ye are labourers together with God: ye are God's husbandry, ye are God's building.' Then he

said, ‘ ‘According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.’ ’ Why, if Baptist have laid it on the foundation which is in Christ, why do you not wear that name and call it by the foundation of the church? But now listen. He said there are six kinds of people the preacher preaches to. There is one that is like gold; there is one that is like silver; there is one that is like precious stones; and then there is another group, some of them like wood; some of them like hay, and some of them like stubble. He said now when they are put in the crucible or in the figurative fire of trials and persecution, the Christian that is like gold and the child of God that is like silver and the man that is like precious stones, he will come out all right; but the fellow that is like wood, hay and stubble, he will burn up. So that group fell from grace. That is the ten per cent in the penitentiary that belong to the Primitive Baptist Church. You talk about a passage that teaches you can fall from grace, that is it. But now Paul said, If I did my work correctly and if I laid my foundation in the right way, I will not be lost even though some of those that I baptized fell from grace. Well there you have the light and the lamp.

Mr. Cook says that the Bible does not teach that the gospel saves, then he wanted to quote I Cor. 15 to prove it. I will turn over to I Cor. 15 and see what it says. If Paul said they were saved by it, that is exactly what I want to say. Let me begin reading now with verse 1. Paul said, ‘ ‘Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain.’ ’ Now if they lost it out of their memory, they believed in vain and were lost. Is that not what it

means? Unless you have believed in vain, how could they believe in vain if they were sheep and were always going to be sheep and would go to heaven in spite of what they did and could all get in the penitentiary, how could they believe in vain? Paul said you must keep in memory the things I have preached to you, the things whereby you are saved, unless you have believed in vain. Paul said these things saved them, and he said it will continue to save them if they will keep it in memory and if they forget it, they will believe in vain. And when you believe in vain, you believed without reward, therefore you believed without salvation.

And lo, and behold, he goes back to James and said that does not prove that the gospel is God's power to save, when he said he begot us by the word of truth. Well, the word of truth is the gospel of Jesus Christ; we are begotten through the seed of the gospel and that is conditional salvation, and that is why the gentleman is wrong and his church could not be the New Testament Church.

Listen to Peter. Peter said, "Seeing that you have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently, being born again not of corruptible seed but of incorruptible by the word of God which liveth and abideth forever."

Let me thank you now in this closing minute for your kind attention. Let me thank you for all your kindness to me and wish for everyone of you a continued period of Bible study that we may all stand approved before Him in that great day. My opponent is wrong. His brethren are wrong. Search the scriptures and find the truth and stand in it. I say with Paul of old, that we are not ashamed of the gospel of Christ for it is God's power unto salvation. May God bless you and keep you is my prayer.